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# EAST & WEST REVIEW

*An Anglican Missionary Quarterly*

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JANUARY, 1950

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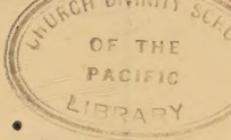
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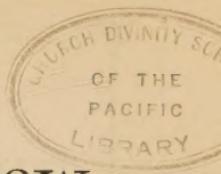
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## EDITORIAL NOTES

THE present century has seen the emergence of Nationalism as a political force of the first magnitude throughout the world ; the historian of the future will find the growth of nation states in Asia and, it may be, in Africa as significant in the history of the first part of the twentieth century as the historian of to-day describes it in Europe of the nineteenth century. In the Far East, in India and Pakistan, Burma and Ceylon and in Indonesia the sense of national solidarity and the enthusiasm for national culture have already found expression in varying degrees of political independence. In Tropical Africa the same forces are at work, and the recommendations of the Doussey Commission on constitutional reform in the Gold Coast, which the Secretary of State for the Colonies accepted in principle before they were made public in October, 1949, show how far West Africa has travelled on the road towards self-government.

These developments are of supreme importance for the overseas work of the Church. All too often, as the sense of nationality develops, it is accompanied by a growing dislike of foreign influence even in religion, and there is often present a suspicion of the Christian Church as being too closely identified with an alien or imperialistic power. It is true that the influence of the Church through its pioneer work in education, through the development of its own self-governing institutions and through its insistence on the dignity of man has, in many territories, been one of the most potent forces in the development of national sentiment. It is true also that the growth of the "younger" churches and of the autonomous provinces of the Anglican Communion has shown how this sentiment can find Christian expression. Nevertheless the rapid development of political nationalism has been accompanied by a heightening of tension between Church and State which calls for all the love and sacrifice and skill that Christian leaders can command. The Christian churches within the new nations, which have everywhere an influence out of all proportion to their numerical strength, have the opportunity and task of combating the selfishness inherent in nationalism : because they belong to a Body which transcends all divisions of race and colour they can guide the nations to a wider and more altruistic view of their place in the world-order.

While this situation demands that the missionary organisation of the "sending" churches should be always sensitive to the new order, it demands also a constant adaptation of the European missionary's thought and attitude. It is now accepted that the missionary's task is one of subordinate service in a world-wide cause rather than pioneer leadership ; this has to be thought out in relation to every detail of the missionary's life. He must identify himself with the aspirations of the people with whom he serves : how can he do this in practice without losing hold on the universality of the Christian Faith ?

This is the theme of the important and inspiring address by Mr. Donald Miller which we print in this number. It is referred to in the articles by Miss Leckie and Bishop Sherwood-Jones. We have given this emphasis to it because we believe that it must be the subject of constant thought and prayer among all those who serve the missionary cause.

# THE RELATIONSHIP OF MISSIONARIES WITH NATIONALS

By DONALD MILLER\*

**M**ISSIONARIES are not like the African of the film—and of fact—Men of Two Worlds. They are men of three. The missionary is first of all a citizen of his own land, with all its culture and religious background and traditions—World No. 1. Then he endeavours to become a good citizen of the land to which he goes, and which he serves, a land of other culture and religion and traditions—World No. 2. And finally he is a citizen of a Kingdom to which men of all lands may become subject, a Kingdom which transcends all others, and which claims his most fundamental loyalty—World No. 3.

It is because of this that the relationship of missionaries with men and women of the land to which they go differs from the relationship which exists as between peoples of different nations who make no claim to citizenship of this third world. The situation becomes more complicated. It creates additional problems. But it also in the end creates a new solution for all the problems. For it is finally in a common loyalty to this third world that men of East and West, of black and brown and white and yellow, of old cultures and of new, find all barriers broken down, as they are plunged, as it were, into the One Spirit of God as into the waters of baptism, and become thereby, to use St. Paul's quickly changing metaphor, One Body.

But it would be foolish to forget that at first the Christian missionary—and indeed any Christian loyal to his Faith—is up against more problems in his relationship with nationals of non-Christian lands than is the man of easy goodwill but of no fixed principles or unbending loyalty to a Divine law. There are many who really do, within their own determined limits, try and keep the second commandment, but unconditioned by any observance of the first. No awkward, inflexible religious loyalties or moral standards, no absolute opposition to sin wherever it is found, stand in the way of full friendship—at a certain level. It is a harder thing when the love of one's neighbour, and one's neighbour of another nationality, must have the quality of Christ's love—“A new commandment I give unto you, that ye love one another; even as I have loved you.”

And there is another practical and frequent difficulty encountered by the missionary in arriving at a wholly satisfactory relationship with the people whom he goes to serve. The very enthusiasm of a man or woman given to the task of preaching the Gospel of Redemption sometimes inhibits or thwarts his personal relationships with others. Because

\* Mr. A. Donald Miller is General Secretary of the Mission to Lepers. This address was given to the C.M.S. Missionaries' Conference in 1949.

He sees others as men for whom Christ died, he cannot see them first just as men. He only sees them as potential jewels in His King's crown. There is something subtracted from his vision, instead of added to it. He is like the man who, wearing his long-distance spectacles, cannot see the immediate. He doesn't wear bifocals, as all missionaries should do. He must really care for and love men first for their own sakes, before he can really care for their salvation. His love for them mustn't just issue as a shadow from his love for Christ. We love, certainly, because He first loved us; but that love must in consequence be as real for our brother-men, as Christ's was for us, miserable sinners.

The Abbé de Tourville comments on this danger of missionary enthusiasm in a letter of counsel:

The souls we try to help, and especially those we try to bring to the true faith, are inclined to suspect us of only loving them because of the goal to which we want to lead them. They would rather—and quite rightly—believe that we only desire this for them because we love them. Love them, therefore, without any hidden intention.

We get a lovely glimpse of this real love for men for their own sakes in a baring of his heart by St. Paul to the "nationals" at Thessalonica. Being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because we were become very dear to us." Again and again I found that one of the most challenging verses to myself when I was a missionary in India; as I also do now find challenging in those extraordinarily revealing personal messages which he sent to those he had encountered in his journeys, and with whom he had forged unbreakable links of personal concern and friendship.

There is no place in the mission field for the man who habitually looks upon his fellow men with even faint cynicism or contempt. Sir Walter Raleigh (not the Elizabethan one!) has some amusing lines on the "Wishes of an Elderly Man," but the young or old missionary should never need to wish them:

I wish I loved the Human Race;  
I wish I loved its silly face;  
I wish I liked the way it walks;  
I wish I liked the way it talks;  
And when I'm introduced to one  
I wish I thought What Jolly Fun!

If a missionary really does love the motley individuals who go to make up the Human Race then he will find that, fundamentally, it doesn't matter whether they belong to his own land, or the far-away jungle or desert to which his calling takes him. If he gets on well with people near at hand he usually doesn't find it very difficult with people far away. It is enormously important that the missionary-to-be has a zest for people *here*. That zest has to be developed. Love of self, sometimes masquerading under shyness or timidity, has to be converted into love of others. Bishop Weston had to develop that love before he became fit for his work in Africa. In a letter to his biographer (Maynard Smith), he wrote:

Oxford found me a heavy school-boy, frightened of my fellows; glad to find refuge in a small circle. Stratford dragged me out, but those who came to be kind to me at Stratford did so because I entered into their lives, religious and social, at the point where they needed me. . . .

He learnt there in an East End parish the fundamentals of satisfactory relationships with others—whether Cockneys or Bantus. He entered in love into their lives, not running away from the point where they needed him.

But if there must be this first fundamental love, it is undoubtedly true that the special conditions—economic, social, religious—in which a missionary works present special problems to be overcome in establishing satisfactory personal relationships. And the fact that his own temperament and outlook may be widely different from that of those to whom he goes also presents its problems. There are therefore both objective and subjective considerations for us to study as we grapple with this matter of personal relationships.

Let us look at the objective considerations first.

There is, to begin with, the great divergence in the economic and consequent living standards as between those who come from the West and those in tropical and eastern lands. There is also a difference of conception of the place of the material as a help or hindrance to full living. Many feel that there is a tremendous barrier here unless the missionary is heroically able to sacrifice his habitual creature comforts and live "native," as the phrase goes, at a very austere level. And yet experience does not at all unanimously affirm that such steps, when taken, have materially improved personal relationships. And often they have materially reduced a missionary's staying power and restricted the field of his activities. It is not possible to develop a consideration of this single factor in any detail. I can only speak from my own experience, which covers residence in a cavernous, alien bungalow, a small cottage, and periodic stays in the mud houses of the Indian peasantry.

I once walked for fifty miles in the Himalayas with Sadhu Sundar Singh. He carried the minimum of gear. Over his patched saffron gown was slung a sturdy blanket, in which was rolled a change of underclothing, his Bible, and one or two other oddments. A coolie carried my own ampler luggage. We touched upon this matter of difference of standards of requirements. I spoke of his own asceticism. "No, no," he said. "Never that. I am no ascetic. All I attempt to do is to relieve myself of what is burdensome. Simplicity, if you like. But no ascetic renunciation."

And I feel that there is sound advice there. The missionary who, seduced by the glamour of imperial standards among Europeans in Eastern and African lands, allows himself to be caught up into an elaborate way of life (and there is an enormously subtle temptation to do this for most of us), is shackling himself from the freedom of relationships which come where there is simplicity. To go beyond simplicity in the other direction, however, into the complications of a dragging poverty, is not I believe conducive to the establishment of the best human relationships, nor is it the best way of revealing Christian economic standards.

And then, apart from the economic factor, and the total attitude of

a people towards material possessions, there is the wider problem created by the fact that the missionary finds himself in a wholly or partly "other" culture from his own traditional one. I use Christopher Dawson's definition of social culture—"A social culture is an organized way of life which is based on a common tradition and conditioned by a common environment." Should the missionary go all the way to embrace this foreign culture? Or should he make no effort to do so, believing that his best contribution is in living according to the tradition of his own familiar social culture, built up so largely, until the recent influences of science and secularism were felt, by the Christian religion? By which means does he best establish a creative personal relationship for good?

Here again the way, not of compromise, but of receptive appreciation and then of wise selection, is surely the answer. I remember numerous missionary families in the happily dead past who when invited to an Indian meal would solemnly send over spoons and forks and boiled water to their hostess, arrive armed with table napkins and their turbanned servants, and then awkwardly sit on the floor (if no table was provided) without taking off their shoes! Shades of insensibility!! Of course that sort of thing is awful. But, on the other hand, what joy it obviously was for Indian friends to have new conceptions of hospitality and of household arrangements when they were openly welcomed into missionaries' western equipped houses and shown new inventions and invited to taste new dishes. I was always happily amused when I used to visit a splendid American missionary's home in the Central Provinces. It was quite the regular thing for groups to come (having heard from others of the wonders of the house and of the friendliness of the occupants) to be taken around, and look spellbound at the flushing system of septic tank closets, and cooking gear to make waffles! The very difference of culture helped to establish bonds of friendship at a creative level for good.

Christopher Dawson, in his Gifford Lectures on Religion and Culture, makes an analysis of the effect of religious conceptions and organizations upon the social cultures of the past. And he emphasizes how the modern scientific and secular outlooks are breaking up old social cultures without providing a spiritual dynamic to control and direct the new societies which are taking their place.

The new scientific culture (he writes) is devoid of all spiritual content. It is an immense complex of techniques and specialisms without a guiding spirit, with no basis of common values, with no unifying spiritual aim. . . . A culture of this kind is no culture at all in the traditional sense—that is to say it is not an order which integrates every side of human life in a living spiritual community. Indeed it has become the enemy of human life itself and the victory of technocracy may mean the destruction of humanity.

And again :

The whole history of culture shows that man has a natural tendency to seek a religious foundation for his social way of life, and that when culture loses its spiritual basis it becomes unstable.

How important therefore it is for the missionary, set between dissolving old cultures and emerging new societies of technocracy, to help

preserve stability by cultural relationships which are inspired by a high spiritual purpose.

It is precisely here that personal relationships between the missionary of the West and the national of the countries which are being besieged with the hammers and engines of secular industrialism can play an enormously important part, if those relationships are imaginative and purposeful enough to gather the best of both the old and the new and give to the emerging residue a holy purpose, until it becomes incorporate in and vitalized by the life of the One Body. In the realms of art, of music, of domestic economy, of sport, the missionary is given a very great opportunity both of developing right personal relationships on a happy, non-controversial level, and of developing a future society in which the varying and changing cultures of different people will all adorn and give expression to the Kingdom of God. Though I have never been to Cyrene in N. Rhodesia, the recent exhibition in London of the students' art there, and the glimpses given by photograph and literature of Canon Paterson sharing with the students his own gifts, not to "teach them art," but to help them develop their Bantu art and to offer it to God, through Christ, leads me to suppose that there at Cyrene is a wonderful demonstration of satisfactory, creative personal relationships being established as between missionary and national through cultural means, that relationship serving to bring glory to God, and a fuller life to men.

But it is in the establishment of good personal relationships between missionaries and "nationals" where there are not only wide gaps of economic standards and cultural traditions but also of religious creed that there is chief need of success. I confess that just here, at this most essential point, I have little to say other than what I said earlier about the fundamental need for really loving the individual for his own sake. I have myself as a young man felt the chill of experiencing, in a dimly-lit railway carriage, the approaches of a man solely concerned for my salvation and obviously not really concerned about *me*. How much more chilling it must be for nationals of other lands to be approached by missionaries, about matters of personal religious faith, if they do not first feel they are really loved. The whole subject is too vast and profound for me to attempt to discuss in any constructive way. I will only repeat Von Huegel's much-quoted advice: "Caring matters most." If you do that it must inevitably lead to your considering the other's point of view, and prejudices and difficulties; and yet at the same time, just because you *do* care, earnestly wishing him to share in treasures that the Grace of God has brought to you. Unless right personal relationships are established on the metaphysical level the whole missionary trust reposed in us must fail.

And now a word about the difficulties that do not come from the circumstances in which a missionary must live but from his own self. Too often "the fault, Dear Brutus, is not in our stars, but in ourselves," when right relationships are not achieved.

Just, by way of illustration, two familiar types only.

There is one type of missionary, generally to be found among the intellectuals, who prides himself upon being a realist. No false idealization

for him. He likes to think that he knows what is in man. "There are no flies on me," he says to himself. He doesn't blink at the dishonesties, the prevarications, the tortuous schemings. To such a one I would say, "Don't be so sure you are a realist. 'The truly real is the highest potential,' as Fosdick has said; and what you consider realism is only present actualism. Unless you see not only what is in man now but also glimpse what he may, in Christ, become, you can never draw very close to him in a redemptive personal relationship as the agent of your Master. See in him the image of what Christ can make him."

The other type is just the opposite. There is a refusal to see people as they are now; a perverse excusing of obvious sinning; an idealization which thinks that that is what love does. Carnal love may do that, and inordinate affection; but spiritual love is not blind, it is deeply discerning and it meets the other man's sin or weakness not by being blind but by a much costlier way. We can only establish right relationships—relationships which are ennobling and strengthening—when there is courage to exercise loving sternness as well as sympathy to bring comfort and sweetness.

And so often the sternness must begin with ourselves. All too easily, such is our frailty, we become as the years pass adepts at good relationships at the more superficial levels but also escapists from the bonds of sharing at the points of greatest need. There is an invisible and self-determined line beyond which we are not ready to go in our self-giving. We alone, individually, can know at what level that line is drawn. I am persuaded that if our personal relationships, so vital, are to count for what they should with those among whom we live, whether abroad or at home, there must be no inconsistency between what they are at the top, superficial, little-costing level, and what they are at the deepest levels of sharing and sacrifice. It is this inconsistency, when stress of events reveals it, which does most to prevent the building up of redemptive relationships. On the other hand it is when time and events, sorrows and needs, reveal a missionary whose caring goes to the limit of concern, that unbreakable links are forged, and the Gospel of Reconciliation is effectively proclaimed in saving power.

I should say that a good, if not dramatic, illustration of this consistency all through, can be found in Bishop Whitehead's personal relationships with Samuel Vedanayagam Azariah. On the less profound level (and yet so very important because inevitably that is where the great majority of our personal contacts must be made) there was just the right relationship of true Christian friendship. Carol Graham tells of the immense impression it made on young Azariah when, invited for the first time by the Bishop to stay with him at Madras, the Bishop took him to his bedroom and then said, "Oh, I must go into the bathroom and see if they've remembered to put towels and soap for you." He cared. But at the more profound level there was the same concern—that Azariah's great gifts should have full opportunity of being used in the cause of the Kingdom of Christ in India; the readiness to take the risk of letting him have full control in the evangelizing of the area around Dornakal, and then of personally preparing him for ordination

while he lived with the Bishop, and then later of nominating him to become a Bishop himself of a new diocese that diminished the size of his own.

I would almost venture to say that there is no task of the Christian missionary in partly evangelized areas so important as that of building up abiding and profound personal relationships with national Christians. Our responsibilities for institutions, for the organization of the Church, for interpreting the Christian viewpoint at the level of public affairs, these can only be effectively discharged if they are built upon healthy personal relationships with the individual members of Christ's Church in those lands where we are called to work, and whose children and whose children's children will be part of the Church in those lands long after we have withdrawn.

And whether with those who have been born into the Christian community, or with those born outside it there is the enormously important part which the missionary is called on to play, by right personal relationships, in confronting those among whom he lives with their own bitter need and their personal Saviour. Archbishop Temple wrote "It is no good saying, Go to the Cross. We must be able to say 'Come to the Cross.'" We can only speak with authentic voice if our stand is at its foot. The self-denial, the obedience, the personal faith which that position witnesses to is essential. If we don't draw men to the Cross we will never drive them to it. By understanding, lucid speech (a stance at the foot of the Cross implies an acceptance of the discipline of the most scrupulous language study) by the humility and joy issuing from the redeemed's own experience, by insight into the other's need, the invitation to the Cross, and the Salvation which resides there, must be made. "The normal experience of conversion is through the ministry of one to one," Dr. Warren has written. It is in the part which the missionary takes in this Divine Encounter that his personal relationships with nationals is, quite literally, of crucial importance.

And this naturally brings me to the last part of what I have to say. Who is sufficient for these things? If the bringing in of the new community of a world-wide fellowship in Christ depends, so far as we bear any personal responsibility—on personal relationships, how can we, so fallible, so sinful, worthily discharge that responsibility? "Indeed one Body." A tremendous conception of total Unity and Completeness. "And all the members of the body, being many, are one body; so also is Christ." There is the fact that gives us our strength and significance!

When, in a wounded, half-severed body, a healing process must be engaged in, in whatever part, that healing process can only take place, can only take place, as individual cell knits with other individual cells. There is no other way; no mass action is possible. Cell with cell; cell with cell. But the cell itself is not alone. It derives its life, its function, its immediate task, from the blood stream. In no other way. That blood stream both pours in new life, down to every cell of the very bone marrow, and also drains away all impurities. And the blood holds, as it were, blessed communion with the air without, by which it is itself perpetually renewed.

I see in this physical process the very heart of Christian theology. It is the theology of the Redeeming Blood. "I can of mine own self do nothing," said Jesus. "All power is given unto me." "The Father abiding in me doeth His works." "Thou, Father, art in me, and I in Thee, that they may be one in us." The breath of Eternity is upon Him Who is to us the Cleansing, Life-giving Blood. It flows to each receptive cell, to you, to me, to my brother in India and yours in Africa and China, to the little gathered company of one and one and one in an Esquimaux church or a desert prayer meeting.

Here is the baptism which unites us into one body. Here is the mystery that enables us, so insignificant, to have an essentially significant part in the building up of that Body, complete, one in essence, and yet so widely various in its parts and functions.

Our personal relationship to Christ. That must come first. "All the members of the body, being many, are one body"; yes, but it is a dead body and the members are dead, till there is Christ also present. "So also is Christ." That makes all the difference. He is there also. He is the bloodstream that enlivens and cleanses, and into which we are plunged. And in Him separateness becomes co-operation, and co-operation becomes purposeful creativeness, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ." (*Ephesians iv. 13.*)

### BOOK NOTICES

*Once Dark Country* (A. W. LEE, S.P.C.K., 7s. 6d.) The sub-title of this book written by Bishop Lee, who was Bishop of Zululand from 1935 to 1946, is "Recollections and Reflections." The recollections are entertaining and full of interest; the reflections are penetrating and important. The Bishop has much to say on education, industrialisation and colour conflict which needs to be said. This is a book which is timely and should be read by all who are concerned for the well-being of Africans in the Union of South Africa.

*A New Deal for Papua* (G. W. CRANWICK and I. W. SHEVILL, Wadley & Ginn). This book was published in Australia and is not yet available in Britain; it is to be hoped that the currency difficulties which prevent its import into this country will soon be overcome, for it is a book which is eminently readable and which contains much information otherwise not accessible. It tells how, in the short space of 75 years a primitive race has been transformed by the enlightened policies of Church and State into a self-respecting, peace-loving and industrious nation. The Papuans had a magnificent record during the last war; their future is the responsibility of the Christian Church and the Australian people.

*The Diocese of Victoria, Hong Kong* (G. B. ENDACOTT and D. E. SHE. Kelly and Walsh, Hong Kong.) This centenary history of the diocese of Hong Kong is a valuable contribution to the early history of the Anglican Church in China and contains much new material.

# PROSPECTS OF CHRISTIANITY IN NORTHERN NIGERIA

By THE RT. REV. N. SHERWOOD JONES\*

## PAST HISTORY

**A**T about the same time as Christian Missions were making their first efforts in the South of Nigeria, the Moslem Fulani tribe were doing the same thing in the North. As usual with them this took the form of a Holy War, and the Fulani conquest was completed in 1806. Again according to custom they did not require all the vanquished to become Moslems, but left some as a potential source of slaves and tribute. These were the Pagan tribes (as they are called) on the Bauchi Plateau and to the south-east of the Northern territory. Some of these tribes indeed were never conquered, being warlike and protected by good natural defences. At the beginning of this century, therefore, it was roughly estimated that 66 per cent. of the population in the North were Moslem and 34 per cent. Animists.

It was in this situation that the first missionaries entered a country not yet under the British Government. The farthest North they had penetrated and settled up to that time was Lokoja—a town of mixed population at the join of the Niger and the Benue where there were missionaries of the Church Missionary Society in the 'sixties. The Sudan Interior Mission had made an attempt to penetrate further North in 1894 and settled for a short time at Bida, one of the party reaching Girku near Zaria, but these missionaries died before they were able to do any work among the people. Dr. Walter Miller and his party reached the North in 1900, and despite setbacks through illness and opposition remained there until the British Occupation was completed under Lord Lugard in 1903. This made things easier for the Missions and they were able to expand their work. Progress was slow among the Moslem tribes, as indeed it always is, but in this case it was further impeded by the Lugard agreement with the Chiefs, in which it was stated that there would be no interference with their religion. This clause in the agreement was vague enough to be open to a variety of interpretations, and this is still the case in the present day.

## THE PRESENT SITUATION

The work among the Animist tribes has gone ahead well on the whole, and during the war chaplains and combatant officers bore testimony to the Christian witness which many of them gave. A cheque for fifteen pounds was sent from Burma towards the work in Northern

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Nigeria by Northern Nigerian troops serving out there. The work among these people is done by the two inter-denominational missions—the Sudan Interior and the Sudan United Missions and by the Church of the Brethren Mission which, though small, has had a wide influence in the Bornu and Adamawa Provinces. As far as the Moslems are concerned, the S.I.M. are opening up a good deal of work especially with their excellent eye hospital at Kano. The S.U.M. are at work in the Moslem part of Bornu Province, and have extended their work over the border into the Cameroons. The Church Missionary Society has three stations—at Zaria, Bida (among the Nupe people), and in the Bassa country. The work is small, and so is the number of Hausa Christians, but the quality of the converts has on the whole been good. There are Hausa Christians in several of the leading posts in education and medicine.

Another important factor in the present situation is the presence of a very large number from the South of Nigeria, many of whom are at least nominal Christians. The Yoruba and Ibo tribes are better educated than the Northerners, and—especially in the case of the Ibos—more energetic and thrusting. As a consequence, very shortly after the British had occupied the North there began an influx of clerks, labourers, traders and others which is still going on. The Christian churches thus established out-number the indigenous churches, and therefore may play a large part for better or worse in the future of Christianity in the North. They have their own clergy from the South and, as far as the Anglican Church is concerned, are developing their own organization. But it must be remembered that they are far from their home towns: many call themselves Christians because of the prestige it brings and that they are all made to live together in the New Town (Sabonfair) outside the Hausa towns and cities.

In this situation, then, what are the main factors which may determine the future of Christianity in the North? To my view there are four: Nationalism and tribalism; the position of Islam; the staffing of missions, particularly on the pastoral side; the length of stay of the British Government together with the dangers inherent in their leaving.

1. It is natural enough that Nationalism, which is the predominant factor in Nigerian politics at present, should be a factor in Church affairs as well. In its simplest form—the desire of Africans to govern their own nation—Nationalism is not contrary to Christianity nor destructive of it. On the contrary, it would remove one of the obstacles to the advance of Christianity—the stigmatizing of Christianity as a “foreign” religion. But when it becomes an end in itself, justifying in the eyes of its promoters all means to its attainment, there comes an inevitable conflict. As far as the Hausas and Northerners generally are concerned this has not yet developed among them, but there are signs of it coming, and with the spread of education it may well be as strong if not stronger than in the South, since it may be coupled with a desire of the people to rise against the feudal system under which they now live and which is largely supported by the British Government in their policy of “Indirect rule.” If the Christian Church has shown itself to be like its Master—the friend of the oppressed and the poor

and the downcast and frustrated—this may be its great opportunity. On the other hand Islam, although the religion of the Chiefs, is looked upon as a more *African* religion than Christianity, and in particular one better suited to the North.

Here tribalism, which—despite the up-rise of Nationalism—is still a strong factor, will play its part. For the majority of Northerners at the moment are more opposed to the growing influence of the South than to the British Government as such. In particular the Ibo tribe, who are the main protagonists of Nationalism in its fiercest form, are not easily understood by the Northerners and, since they are the most progressive and enterprising of the Southern tribes, are not a little feared by them and arouse a good deal of jealousy. This misunderstanding is due to the fact of different racial origins—the Hausas finding theirs in North Africa and the Ibos in Central Africa—and the consequent difference between the feudal tribal system of the North and the extended family with no real Chiefs among the Ibos. The Yorubas are more Northern in origin and outlook and are easier-going than the Ibos, and animosity towards them is chiefly due to jealousy of their education and consequent ability to hold influential posts. The great question for the future then is : Can the Christian Church present a united front and call forth a deeper loyalty and devotion than either love of Nation or Tribe ? To my mind *tribal* divisions in the Church are more of a danger in the North to Christianity than denominational differences, though, as elsewhere in the mission field, these are a terrible drawback. In the Anglican Church—to which the majority of Southerners in the North belong and which is the best organized as far as they are concerned (with the possible exception in both cases of the Roman Catholics)—there has been a sharp division between the Mission work among the Northerners and this Southern Church. Certainly the influence of so-called Christians from the South was not good for the Moslem converts, and it was understandable that the missionaries should keep them apart. But such a policy if continued might well be fatal to the existence of the Church in time of crisis and, as far as can be seen, this is now realized by the majority of missionary bodies. But there are further difficulties in keeping the Southerners themselves united as the conflict of tribal loyalties is apt to enter in very strongly there too. It seems at the moment that there are only few who are alive to the danger of this, and on the firmness of their stand depends a good deal.

For the crisis which the Church may first be called upon to face is the lessening or complete removal of British influence in Northern Nigeria, and the question is whether—humanly speaking—there is time for the Church to strengthen its ranks sufficiently to be a dominant enough influence at that time, not only in the matter of unity but also as regards the quality of its life. For there is always a danger of Northern Nigeria becoming a “Pakistan” with Moslem rule predominating and with no British influence to temper its policy towards the non-Moslem and non-Hausa population. We are near enough to North Africa to know that it is possible for an apparently strong Church, producing such leaders as S. Augustine and S. Cyprian, to be wiped out in a very

hort time by the forces of Islam. Provided some of the outstanding needs of the Church which I will outline below are met, I believe it will survive—and survive strongly—enough to take a large part in the formation of the nation. But it would be foolish not to be aware that there is danger of either a very weak Church or even no Church at all.

The Moslems in Northern Nigeria are for the most part not well instructed in their religion, and with many it is superficial only, being mixed with certain Pagan ideas not yet discarded. It must not be thought, however, that this makes them easier to convert or less keen to proselytize. It is in fact the very easy terms on which they have been allowed to call themselves Moslems that attracts many people. It is not possible, either, to rule out the possibility of fanaticism and, given a leader and a popular rising, there might easily be a great Moslem revival.

The three really urgent needs of the moment are: Better staffing of the Missions, particularly on the pastoral side; the need for uniting both in organization and spirit; and the need for development of the powers of leadership among the indigenous Christians.

2. *Better Staffing of the Missions.* The word "better" is used both of quality and quantity, and the word "staffing" of both African and European staff. In many different parts it is the quality of the lives of Christians which is causing most anxiety. For instance in the Bassa country where life is fairly simple and based on individual agriculture, the organization and financial self-support of the Church there has made rapid strides, but the tendency towards belief in magic or "medicine" is on the increase, and there has been a great weakening of the marriage tie—always a difficulty in a polygamous country. Very often seen Christians deplore the amount of money and the number of men used in educational work when the children do not seem to be learning about Christianity or at least are given no sound basis of faith. In one of the biggest towns there is a Church School for Southerners with about 700 children, and of these only fifty or so are regularly in the Church. Much of the teaching and preaching of Christianity has to be done through evangelists and catechists, and the lack of missionary supervision often means that it is of poor quality. A great move forward has been made in the Northern Nigeria Project, which was initiated largely through the efforts of Mr. H. G. Farrant of the Sudan United Mission in co-operation with the Inter-Varsity Fellowship at home, to put a chain of training colleges for teachers across the middle belt of Nigeria—sometimes called the Pagan belt. This will mean a great deal to the future of Christianity—if only they can be properly staffed. There has been good encouragement from Government for this scheme, and it is a wonderful opportunity. At the same time the Missions are concentrating on the training of their catechists and evangelists in so far as they have the personnel available.

3. The Northern Nigeria project is a united scheme promoted through the Annual Meeting of the Representatives of Missions, which is the one inter-mission committee now remaining. This has done much good in co-ordinating as far as possible the work of the Missions and in trying to initiate work which would be better done by all the Missions

working together. Unfortunately, on doctrinal and other grounds the Sudan Interior Mission—the largest of the Missions working in the North—has felt it must withdraw from this meeting. There have not been any real moves towards union as apart from co-operation in the North, though the Sudan United Mission have initiated a United Church for their own mission stations with the hope that it will be self-supporting and self-propagating. This may have a valuable effect if it avoids the danger of becoming just another sect.

4. The future of the Church will depend very largely on the quality of leadership in the Church, as will much of the strength of the Christian witness. The background of life in the North is not conducive to developing initiative in the rank and file. This is seen, for instance, in the mass-literacy campaign which is usually only successful in those Emirates where it is enforced from above. However the obedient are good material for leaders if they are trained and given the right amount of responsibility at each stage in their training. If the trainers are forthcoming many Christians will be asked to lead not only in the Church but in the nation.

Moslem work does not seem to attract workers these days. Is it because we need the excitement of quick results? Here in Northern Nigeria there is an immense possibility for the Church—for good or evil. While we who are missionaries sometimes fear for it in the future, we rejoice at the way God has worked with the few among the many.

### BOOK NOTICES

*Africa Marches* (G. YOUELL, S.P.C.K., 5s. 6d.). The former Senior Chaplain in Nigeria has written a stirring account of the work and worship of West African Christian soldiers in the second world war. The Bishop of the Niger is quoted as saying that "the work of the missions has been entirely vindicated by what one has seen of Nigerians in the army"; what Mr. Youell has to tell goes far to justify the Bishop's judgment. This is a heartening book.

*Let the People Read* (G. HEWITT, Lutterworth Press, 2s. 6d.). This is the Third Jubilee history of the Religious Tract Society, and of its partners, the Christian Literature Societies of India and China. It is an impressive record of achievement in the supply of Christian books, magazines and pamphlets, including such favourites as *The Boys' Own Paper*. It is also a valuable contribution to English social history and deserves to be read widely.

*A Life's Thrills* (A. B. LLOYD, Lutterworth Press, 6s. 6d.) Albert Lloyd went out to Uganda as a young C.M.S. missionary in 1894 and worked there for forty years, becoming Archdeacon, and throughout doing important pioneer work. In this autobiography, finished just before his death, he has described in a simple but moving way, some episodes in his life. But the book is more than a record of adventurous service; it contains much that should be read by all who are concerned for the right development of post-war Africa.

# THE CHURCH IN SOUTHERN RHODESIA

By R. H. BAKER\*

THE Colony of Southern Rhodesia will celebrate the diamond jubilee of the British Occupation in 1953, when the capture of Matabealand in 1893 will be commemorated. This brought to fruition the labours of those who had hoisted the flag at Fort Salisbury three years previously. But the English Church was in the country even earlier than that.

George Wyndham Hamilton Knight-Bruce had been consecrated Bishop of Bloemfontein in 1886, and almost at once planned to investigate the country between there and the Zambesi. The S.P.G. helped with a grant of money, and in 1888 he set out from Mafeking with an ox-wagon. Spending a great part of 1888 and 1889 in travelling through what is now known as Southern Rhodesia he penetrated as far as the Zambesi, interviewing chiefs in Mashonaland and obtaining permission to establish missions among their people. The diary of his travels is now in the Central African Archives at Salisbury, and before long it will be edited and published.

The Bishops of the Anglican Province of South Africa received the report of his investigations and encouraged him to obtain men and money for the establishment of a new diocese in Mashonaland. This was done, and Knight-Bruce became the first bishop in 1891. By that time the pioneers of the British South Africa Company had entered and occupied the country with Fort Salisbury as the prospective capital. The Mashona tribes proved fairly easy to deal with, but trouble broke out with the Matabele, and Lobengula was defeated in 1893. A number of Mashona tribes rose in rebellion in 1896 but were then subjugated. The Manyika, under their chief Mutasa on the eastern border, were in a different position. Mutasa took no part in the rebellion, and his people have never been conquered. A deputation from the Chartered Company visited him, as the result of which he granted a Concession and entered into an agreement with them.

When Great Britain formally annexed the Territory in 1922 the areas of Matabealand, Mashonaland and Manyikaland became the Colony of Southern Rhodesia. In this way 148,575 square miles were formally added to the Empire, and a Constitution was granted to the Colony which was allowed the privilege of Responsible Government. The franchise was given to all who fulfilled the necessary financial and literacy qualifications, without distinction of race or colour. At the end of November, 1948, there were 323 Africans on the Parliamentary voters roll, the numbers having increased by 65 since the end of March in the same year.

\* The Rev. Fr. R. H. Baker, C.R., went to St. Augustine's Mission, Penhalonga in 1915.

When the Pioneer Column hoisted the flag where the city of Salisbury now stands, two priests of the English Church were present—the Rev. F. Surridge, who had gone with a licence from Bishop Knight-Bruce “to officiate in any part of South Central Africa which does not touch on any existing diocese,” and Canon Balfour of Bloemfontein, who was “Chaplain to the British South Africa Company and S.P.G. Missionary at Fort Salisbury” from 1890 to 1892.

In July of 1891 Knight-Bruce had written from Umtali, Manicaland, to announce that he had accepted the newly-formed see of Mashonaland. So by that time the existence of the Church was recognized at two centres in the new diocese. Balfour built the church at Salisbury where the original altar-cross, made out of cigar-boxes and decorated with brass nails, still exists in the present cathedral as a relic of those early beginnings. Balfour left in September, 1892, and was succeeded by the Rev. J. H. Upcher who was given the title of Archdeacon of Mashonaland and carried on a magnificent ministry until his death some forty years later. No part of the huge diocese was unknown to him ; twice he refused the offer of the bishopric ; he never failed to fill a vacant post if need required, and he kept on working to the end.

In 1894 Knight-Bruce, worn out by travels, fever and privations, was forced to retire. He had covered almost the whole area that is occupied to-day, and in the following year William Thomas Gaul became the second bishop. During the twelve years of his episcopate work was established in most of the larger centres where it now exists. From the earliest days there were congregations in Salisbury and Umtali. The first rector of Bulawayo was welcomed in 1895, and a priest was placed in charge of Gwelo in the same year. Mission work among the Africans was begun not only in the European townships which were rising so rapidly, but Douglas Pelly had established himself near Rusape, a layman had been placed in charge of the farm near Penhalonga where a missionary brotherhood was to begin two years later, and at the beginning of 1896 a Fingo priest, the Rev. H. Mtobi, arrived to start work among Mutasa’s people to the north of Umtali.

With the outbreak of the Mashona rebellion towards the end of that year there came a set-back. Bernard Mizeki, an African catechist, died a martyr’s death at Mangwendi’s kraal, not far from Marandellas. But when the rebellion had ended a time of real development began. The railway from the South was pushed forward, and the first locomotive reached Bulawayo at the end of November, 1897. The European population of the town was then about 3,000, and Salisbury was not far behind. The railway eastwards from Beira had passed Umtali and had reached Rusape on its way to Salisbury, from there onwards to join up with the other line from the Cape. Settlers were coming in, Church work was growing in centres such as Beira and Selukwe, but Fort Victoria was becoming less important as the railway carried passengers by another route. With the coming of the railway and the consequent cheapening of transport both farming and mining developed, and settlers began to feel established.

The Boer War then broke out, causing another set-back from 1899 to 1902, but when that ended the stage was set for steady progress.

Bishop Gaul called the first Diocesan Synod in 1903 when sixteen clergy were summoned to attend. Eight years earlier there had only been two clergy in the diocese. Mission work (in addition to that previously mentioned) had by now been established at St. Augustine's, Penhalonga, at Lochard Siding and at Rusape. In addition there was the farm at Wreningham—named after the family home of the Upchers in Norfolk—where A. S. Cripps began his missionary labours in 1900 and still continues them in 1949. More than anything else in the establishing of missions do we feel the need of those who stay.

Bishop Gaul resigned in 1909 to be followed by Bishop Powell whose short episcopate lasted only two years. He in turn was succeeded in 1911 by Bishop Beaven under whose genial administration the diocese continued to develop until 1924 when he resigned, and the present bishop, Edward Francis Paget, succeeded him to continue in office for the next quarter of a century at least. In spite of two world wars the episcopates of Bishops Beaven and Paget have been periods of growth and expansion.

Beaven came with the advent of the railway, Paget passes on to the era of the aeroplane. Rhodes is said to have planned the streets of Bulawayo so that a wagon with its span of oxen might turn easily. No such spans are seen to-day in the town, but the enormous width of the main streets is welcome for the parking of innumerable cars. At the beginning of this period a lady in the eastern district took two days to drive with her husband from Umtali to their farm. Several years later she was taken there by car in two hours, and the next occupant acquired an aeroplane which covered the distance in twenty minutes.

The advent of the motor car compelled improvements in the roads. Most of the main thoroughfares are now macadamized so that transport to the smaller centres and outlying farms is easy, speedy and reasonably safe. Air services connect the larger towns with Europe, the Union of South Africa, Nyasaland and Portuguese West Africa.

War has had its influence on Rhodesia. From early days there had been a small but steady flow of immigrants from Britain. The Boer War drew these together and strengthened the bond of union with the Mother Country. In the first world war the idea of Empire was still strong, and two Rhodesian Regiments were raised which served in East and South-west Africa. Many also went overseas to serve in Europe, to bring back to the Colony a sense of wider vision and a knowledge of broader ways of life. Wise development of the local educational system and the opportunities of university life in England which the Rhodes scholarships have given have carried this still further.

The last world war not only took away Rhodesians of European descent, but carried overseas two African regiments as well, armed and equipped to defend their country. The first Diocesan Missionary Conference after the war included an African representative who had served as a combatant in Italy. Perhaps even more far-reaching is the influence of the Royal Air Force, which took thousands to see the country as they went—and are still going—for periods of service under the Empire Air Training Schemes. African natives in their kraals to-day are as familiar with air-craft flying overhead as are the citizens of London.

While these changes have been going on, the Church has been keeping well to the fore among the European population. The 1946 census showed that of these 31,232 claimed membership of the English Church, Roman Catholics coming next in number with 12,671. The population was then 83,450, and subsequent large-scale immigration has by now brought the numbers to 115,500. The African population at the present time is officially estimated at 1,638,900.

Salisbury covers 100 square miles and is served by the cathedral with two other parishes and dependent chapelries. Bulawayo has a central parish church with at least one other parish in process of formation, and attendant chapelries in addition to these. There is also a site for a cathedral at some future time. The first church in Umtali, consecrated in 1922, has been pulled down and a larger and more worthy building erected in its place. All the older centres have churches, but most of these now need enlargement or additional church buildings in their suburbs; and many growing rural centres need spiritual provision for growing groups of miners, farmers or tobacco growers. People have not given up church-going. At the Cathedral in Salisbury, for instance, there are large congregations on Sundays at the 7.0, 8.0 and 9.30 Eucharists at the Cathedral, with good attendances at other services. The Cathedral is as yet only half-built; the architect was the late Sir Herbert Baker.

The staff of the diocese to-day consists of the Bishop with about 70 priests, of whom 23 are Africans. The Sisters of the Community of the Resurrection of our Lord (whose Mother House is at Grahams-town) began work in Bulawayo in 1911 when they took charge of St. Peter's Diocesan Girls' School. They maintain St. Gabriel's Home in the same town, and work in St. John's parish. They also work in the Cathedral parish at Salisbury and in the Mission districts of Rusape and Penhalonga. At the last-named Mission they are assisting in the foundation of a Community of African Sisters, which is steadily growing as more of the young women of the country are finding vocations to the religious life.

The Community of the Resurrection from Mirfield has had charge of St. Augustine's, Penhalonga, since 1915. The work steadily grows and new buildings are being erected for Teacher Training, which has been carried on for many years. Another Diocesan Teacher Training centre is at Gwelo, and this has been generously assisted by the S.P.C.K. These two last-named institutions are for the education of Africans. So also is the Cyrene Mission near Bulawayo, from which a display of pupils' work was recently exhibited in London, and is still on tour in England during this autumn and part of next year.

The Diocesan Preparatory School for Boys was founded some years ago at Ruzawi, near Marandellas, and has been so successful that other branches are now being established. Among works of mercy the Diocese is responsible for St. Clare's Home at Bulawayo, and medical work recognized by the Government is carried on at the missions at Bonda and Penhalonga.

Details cannot be given of work among Africans, but its claims are overwhelming. Confirmation candidates await the bishop in hundreds at almost every station that he visits. In one mission district

ith an area of 2,000 square miles, apart from the congregations that come to the fifty rural churches, there are often over 2,000 communions monthly in the central church. And this condition of things exists all through the country. It is not surprising that the division of the diocese is now under consideration. Some people doubt whether such division is really needed, but it may be well to remember that the physical labour involved in travel is beyond the power of any one man. The area of the diocese exceeds the combined areas of the dioceses of Cape Town, Bloemfontein, Zululand, Johannesburg and St. John's.

Division of the diocese has been discussed many times, and even in the early episcopate of Bishop Gaul the principle was agreed to, though the implementation of it has been a very different matter. The latter came up for discussion again at the twenty-first Synod of the Diocese held at Bulawayo in January of this year. Various factors influence thought at the present time.

It seems more and more clear that the Union of South Africa must regard the Limpopo as its northern border, and cease to dream of the Zambezi as its frontier. People living in Rhodesia and northwards are actuated by outlooks and ideals which differ from those prevalent in the Union. Already in some ways there is a drawing together of the two Rhodesias and Nyasaland. Amalgamation does not seem at all likely, but it is probable that some form of federation will eventually be reached. Zambezia will find that it has common interests. And if this is so in the political sphere, much more should it be possible in ecclesiastical matters. It is difficult to get problems from Rhodesia reasonably understood in a Provincial Synod that meets always in Cape Town. Recently the Bishop of Northern Rhodesia is reported to have said that "Geographically and politically Rhodesia is tending more and more to look north rather than south at this juncture."

In taking a large view of present problems one has to consider not merely the decision of the one diocese of Southern Rhodesia, but the formation of a new Central African Province of the Anglican Communion. The Archbishop of Canterbury is aware of the suggestions that have been made, and it is proposed that a Commission be appointed composed of representatives of the dioceses of Southern and Northern Rhodesia and Nyasaland to go into all details and to consider the legal questions which the formation of such a new Province would involve. A further stage would be that after the Commission has presented its report the dioceses would have to come to final agreement in regard to the establishment of the Province. Lastly, the Church of the Province of South Africa would have to approve, for it is no light thing to sever connection established sixty years ago which has grown and strengthened in the intervening years.

A new venture of this kind must inevitably involve the raising of money for founding a new diocese of Matabeleland with a bishop's see at Bulawayo, which would be an essential step towards establishing a new Province. In the opinion of the present writer the Church in Southern Rhodesia would do well to encourage such a step and to take the lead in breaking down such prejudice as exists against closer union with the neighbours to the north.

# THE WITNESS OF MARINERS

By THE RT. REV. THE BISHOP OF SOUTHAMPTON\*

AN ADDRESS AT THE SHIPPING FESTIVAL, WINCHESTER CATHEDRAL,  
JULY 6TH, 1949, ON THE TEXT:

Lord, when saw we thee an hungred, and fed thee ? or athirst, and gave thee drink ? And when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? And when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

—Matthew xxv. 37.

**T**HE spread of the Christian Faith all round the shores of the Mediterranean before the days of Constantine was accomplished in part by professional missionaries, apostles, pastors and teachers, prophets and evangelists, but much more by ordinary folk who were dispersed abroad upon their lawful occasions, those who crossed the sea from port to port, from Antioch to Alexandria, from Tyre to Corinth, from Smyrna to the Bosporus, from Syracuse to the Pillars of Hercules : that is, by the "General Post" of travellers, merchants and soldiers, officials and seamen engaged upon their various occupations. It was done more by the witness of deeds and character and casual conversation than by deliberate propaganda ; by kindness and considerateness, by honesty and purity of living, and unselfish zest and joy. Those who best served the cause of Christ often did so without knowing it.

"The new language on the lips of Christians was the language of love. But it was more than a language. It was a thing of power and action."—(Harnack.) A pagan could write of the Christians : "By secret signs and marks they manage to recognize one another, loving each other almost before they are acquainted." And another : "Their original law-giver had taught them that they were all brethren. . . . They become incredibly alert when anything occurs that affects their common interests. On such occasions no expense is grudged."

In answering the charge that Christians were useless in practical affairs, Tertullian wrote : "How so ? How can that be when such people dwell beside you, sharing your way of life, your dress, your habits, and the same need of life ? We are no Brahmins or Indian holy men, dwelling in woods and exiled from life. We stay beside you in this world, making use of the forum, the provision-market, the bath, the booth, the workshop, the inn, the weekly market, and all other places of commerce. We sail with you, fight at your side, till the soil with you, and traffic with you : we likewise join our technical skill to that of others, and make our works public property for your use."

As it was in the early days so has it been ever since. Christians o-

\* The Rt. Rev. E. R. Morgan has been Bishop of Southampton since 1943. He was for many years Editor of this REVIEW.

every race have borne their witness, whether for good, or ill, more effectively than they knew at the time. In the Middle Ages it was not only the friars, but travellers, explorers, traders and students who carried the Faith about with them.

So it has been with us British. Ever since the days of expansion in the reign of Queen Elizabeth our seafarers and those whom they have carried in their ships have spread themselves all the world over, and been examples of British manners and the Christian Faith, which is the secret of the best in those manners, wherever they have landed or settled.

We all stand under the judgement of God, and the record of British influence has its bad spots just as there are bad spots in your life and mine, but we may hope that, when the great dispersion from West to East which has taken place in the last four centuries is under the divine scrutiny, British achievement will be accounted as contributing to righteousness and peace, mercy and truth.

Coming to our own day, I ask you to call up a picture in your mind of Christ standing among the big ships and the little in Southampton Docks, and try to imagine what would come under His notice.

How many He would find passing in and out of the ships, not crews only or passengers, but dockers and tradesmen, who are men after His own heart; men of unobtrusive integrity, men of strength and endurance and astounding loyalty and generosity, lovers of their homes and children and country.

How readily He would understand the call of the sea, the beauty of the ships, the order and the pattern of co-operation displayed by officers and crews, the rich tradition of the craft of seafaring, and the skills of seamanship, navigation, and engineering.

He would salute the Flying Angel, the messenger of His gospel to the seamen of all the peoples, and give to the work of the Mission and all Christian work among sailors His praise and blessing.

As He walked the quays He would single some of you out and personally thank you for helping Him. And you might find yourself saying, "when on earth did we do that?"

And you would be reminded of some lonely or desperate passenger whom you had put new heart into, of a visit to the sick bay or the cells, of a letter you wrote home when things seemed to be going wrong, of the day when in the nightmare of enemy attack you cheered up the frightened youngster at your side. "In as much," Christ would say, "as ye did it unto the least of these my brethren, ye did it unto Me."

How dear to Him is the comradeship of seafaring men one with another all the world over, their tolerance and mutual respect for the honours of the sea.

How dear to Him are those whom we have just commemorated, the merchantmen and fishermen who in the course of the two wars laid down their lives, four hundred men from Hampshire in the last war alone, and more than half of them from Southampton.

They are not lost to us, nor is their work done. For they have their orders from Christ Himself to get into training, to be purged from their sins, to learn to pray and worship if they hadn't learnt before,

in order that they may care for the men of their trade, and pray for their own families they have left behind ; they are bidden to brace us, encourage us and reassure us in His Name. We can overhear them :

Cast care aside (they say), lean on thy Guide,  
His boundless mercy will provide,  
Trust, and thy trusting soul shall prove  
Christ is thy life, and Christ thy love.  
Faint not nor fear, His arms are near,  
He changeth not, and thou art dear ;  
Only believe and thou shalt see  
That Christ is all in all to thee.

Christ remembers us even when we can't be thinking of Him, or forget Him, or take His name in vain. As on earth He spent whole nights in prayer for His disciples, so in heaven He bears us and our loved ones on His heart continually.

He would surely approve of the Holy Rood plan, to which our alms to-day are given—a plan in which Church and Town combine to transform a ruin—a shrine associated with centuries of worship and devotion and smashed by the devilry of war—to be renewed and planted and made into a garden and a holy place as a memorial to the Merchant Navy, to remind us of our dead comrades until the day when at last the sea gives up the dead which are in it.

The era of confident expansion from sea to sea may be over, and yet we British still remain a race of voyagers, traders and administrators, and the world still needs what the ordinary, straight, homely Briton has to give. Most of all it needs the Christian Faith, the knowledge of a Saviour's love, and the fellowship of all men in that love. There are not only Institutes of the Missions to Seamen and other Christian agencies in the great ports of East and West, but remember that at Singapore and San Francisco, Rangoon and Sydney, Shanghai, New York, Yokohama, Bangkok, Cape Town—in fact at almost every sizable port in the world, there are vigorous Churches and congregations in communion with our Church of England, where the worshippers are Chinese, African, Malay, American or Japanese : and if in addition to going to the Seamen's Mission in a foreign port you will drop in on them and join them in their worship, you will receive a welcome at their altar that is both astonished and astonishing, you may learn afresh the vitality of the Christian Faith, and you will strengthen the bonds of Christ's family dispersed throughout the world.

Remember too that there are passengers on every voyage who may be there precisely for *you* to help, not only in the way of service to their comfort and well-being, but because they are lonely or unhappy, cynical or afraid, and you are the person chosen by God to give them that help.

Anyhow never forget, if you are tempted to think you are "no use at that sort of thing," these words written in a letter by a man of God to a friend : "As to your uselessness, that is a good feeling. *We cannot be useful to God!* He can do without us perfectly well. But if He chooses to use us, it is a great honour. Only we do not generally know that He is using us."

This "unknowing" in the service of Christ is something to thank God for, for it shows that it is not we who are acting on our own, but by grace of which we are but dimly aware working in us. It is far better that we should be unknowing agents of God's purposes than that we should pride ourselves on our own efforts or our own virtues. There is a self-forgetfulness about heroic deeds which brings them very near to acts of worship.

Only let us move on from this unawareness to a deliberate confession and acknowledgment of His grace and love and power whom in the end we shall have to meet face to face.

Above all let us make it our prayer and ambition to be numbered among those to whom the King, when He shall come in His glory, will say :

"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

#### ERRATUM

We regret that an error crept into our last number on p. 120. The New South Wales C.M.S. Association was founded in 1825, and not in 1925 as stated.

#### BOOK NOTICES

*Suggested Organization for the African School* (H. JOWITT, Longmans, 8s.) The author has had a wide experience of African education in Southern Rhodesia, Uganda, and now in Bechuanaland. In this extremely practical book he puts the fruits of this experience at the service of the African teacher. English readers may consider some of the suggestions rather too detailed and elementary, but they will find many useful observations on African education.

*Friend of the Frontier* (M. SINKER, Highway Press, 3s. 6d.). This quietly old story of Theodore Pennell, whose devoted work as a medical missionary had a profound effect upon the North-West Frontier, is a valuable addition to the series of missionary biographies produced by the Highway Press. Like the other books in the series it will be of special interest to boys and girls of grammar school age.

*Richard Mayr* (L. STEVENSON, Lutterworth Press, 7s. 6d.). Richard Mayr was a young Austrian Roman Catholic of great promise and spiritual insight. This book is in many ways unusual and interesting; it contains many extracts from Mayr's Diary and Letters written during the last war.

*Successor to C. T. Studd* (N. GRUBB, Lutterworth Press, 6s.). Mr. Grubb has given in this book an attractive picture of Mr. Jack Harrison who succeeded C. T. Studd in the Heart of Africa Mission in the Belgian Congo and whose Christian devotion and force of character built worthily on Studd's foundations.

# INDIA – UNBAPTIZED BELIEVERS AND THE ALMOST PERSUADED

By MARY LECKIE\*

**O**PPORTUNITY for the Gospel is writ large over India to-day and British missionaries are probably more welcome than ever before, for the British people are more appreciated and respected and the Christian religion is no longer suspect as the religion of the hated ruling race, though some who are fiercely nationalist look upon it as unpatriotic to adopt or even show interest in "a foreign religion," when Hinduism is essentially an Indian one. No longer can the British Government be accused of making promises they have no intention of fulfilling or be blamed for every untoward event, communal disturbances and famine included. The high-ranking Indian leaders, at any rate, frankly acknowledge that the Indian people themselves must bear full responsibility for the terrible exhibitions of communal and racial passion and hatred that followed Partition, and they are doing their utmost to check reprisals against the original aggressors on the other side of the border. They point out that no outsiders can be blamed for them, nor for the alarming growth in corruption and bribery which has occurred since the granting of Independence, and the withdrawal of British officials, whose general integrity many, at any rate, have recognized, and thoughtful and high-principled men are deplored this degeneracy in public life. Against this sombre background the disinterested service given to India by missionaries and Indian Christians, specially in medical and other help rendered so impartially to refugees on both sides, has caused the virtues characteristic of true Christianity to shine out the more brightly and awakened or deepened a friendly feeling towards Christians and a readiness on the part of very many, Hindus, Muslims, Sikhs and Parsees—to study the Bible for themselves and listen attentively to our witness to Christ.

Over against this there is, as elsewhere in the world, an undoubtedly increase in rank materialism and indifference to all religion, and also, I should say, in downright atheism. I have come across recently more declared atheists than in perhaps the previous ten years put together—a Brahmin High School master, whose infidelity was of an almost violent type, a newspaper artist, a Flight Cadet in the R.I.A.F., a college student and a gentleman of means, originally from the Punjab, whose fourteen-year-old daughter's statements were an exaggerated echo of her father's.

The fact remains, however, that there is an open-minded attitude towards Christianity on the part of the great majority of non-Christians, at any rate in our part of the South, from Brahmins downwards, and particularly so on the part of officers and men in the services, such as I

\* Miss Leckie has been an honorary missionary of C.E.Z.M.S. for nearly thirty years.

never remember in the past nearly thirty years during which I have specialized in work among the intelligentsia. It is tragic to think of how many seekers after God must be left with no man to guide them on to the Saviour, on account of shrinking Christian resources in money and personnel, both Western and Indian.

From the representatives of the Sikhs whom we meet on the Nilgiris, mainly refugees from Pakistan, most of whom have suffered the loss of all things, often relations as well, it seems that they are particularly ready to buy and read the Word of God and give thoughtful attention to our Faith. A Squadron-leader in the R.I.A.F. bought a large-print English Bible from me last year; a Sikh officer on the Staff of the Military Hospital at Wellington and an N.C.O. patient, bought New Testaments in Urdu, providentially being literate in that language, as the New Testament in their mother-tongue, Gurumukhi, is not at present available, I believe, and two Flight-Cadets, both of whom have passed through heart-breaking experiences as refugees, are reading the New Testament in English and seem to be real seekers after God. One of them has gone so far as to declare himself, in the presence of one or two of his comrades, "a Christian, though unbaptized." This young man's overwhelming sorrows and losses have made him eager to find peace and happiness in any religion that can bring him these blessings and restore his lost sleep, and he admits that his search for them in the non-Christian faiths has been all in vain.

Among Hindus, too, including Brahmins, many of whom are not nearly so spiritually inaccessible as is commonly believed, there seem to be a number who are seeking after God, and a few who, one trusts, may be already secret believers—I refer now, mainly, to men and those with whom one can make no more than a passing or occasional contact, not to Biblewomen's pupils and children studying in our Mission Schools, many of whom are Christians at heart and some very bold and faithful in their witness to their Saviour in their own homes. I suspect that an increasing number of non-Christians are realizing in these evil days of the world's history that their own religions cannot bear the weight of the high ideals many cherish in their hearts, or furnish the necessary power to themselves and others to realize them in daily life, and are seeking for a religion that can bring hope where all seems increasingly gloomy and vital power to replace the selfish, grasping attitude which may be expressed in the motto, 'Every man for himself and let the devil take the hindermost,' and to enable life to be lived nobly and self-sacrificingly.

Among those who are turning towards Christ are an elderly Brahmin Government official (retired), who is a deep student of the Bible, comparing passage with passage and testifying to the spiritual truths he has grasped through them in a way that would put to shame even many Christian workers and makes it difficult to realize that the speaker is himself still nominally a non-Christian. Some college students, one a Brahmin, are showing exceptionally deep interest in the Christian Faith and a desire to get in touch with Christians who can enlighten them further regarding it, and two ex-Army doctors, who served in Palestine in the War, one a Brahmin, the other a high caste Malayali, took as great interest in the Holy Places as though they had been Christians. An old

Muslim gentleman is more than half a Christian, having no use for Muslim superstitions, perfunctory prayers and pilgrimages, cloaking a bad life, (while having himself a very strong faith in God and in prayer) and therefore is looked upon as more or less of an infidel by some of his co-religionists, whose moral standard is obviously far lower than his own. He says he "likes Jesus Christ better than our Prophet," because He was sinless whereas all the prophets sinned; He had no wife or children, while Mohamed, "you may be shocked to hear," said he, had eleven wives, and the Lord Jesus never killed anyone, whereas Mohamed made wars and killed many people, and his son-in-law killed still more and was a regular executioner. He thoughtfully compares the New Testament with the Koran and seems far freer from any bias in favour of his own religion than almost any other religiously-minded Muslim I know.

Two other Muslim young men, a graduate schoolmaster and an army officer who are carefully studying God's Word, the former the Bible he has bought and the latter the New Testament in modern English which he has borrowed, seem to be singularly open-minded and free from prejudice.

Non-Christian Indian officers in the Defence Services, as a class appear to be generally broadminded, straight-forward, courteous and free from the subtle casuistry in thought and speech commonly found in highly-educated Hindus, and display a quite exceptional readiness to buy and read the New Testament if they do not already possess one. I have sold far more to them in proportion considering the limited number I know than to civilians, and among these is a rich Hindu, who, during the War, served in both the Army and Navy, and who, without having much previous knowledge of Christian truth, appears to be one of the most likely to accept Christ.

Among potential or secret believers at the opposite end of the social scale are some young men belonging to the lowest and much despised Nilgiri Hill Tribe, the Kotas, specially a fairly educated young man who did two years War service and was at one time an enemy of the Gospel like Saul of Tarsus, he himself says, but has been won to steadfast faith in Christ by one of our Biblewomen, herself a high-caste convert from Hinduism, and has boldly told his people, who are violently opposed, that he intends to become a Christian. Though not allowed to sleep inside his house he has so far not actually been turned out of the village, though he undoubtedly will be as soon as he is baptized, and hence is having to wait for baptism till he can get work elsewhere, which will make him independent of his people—cultivation, carpentry or work in the Forest Department. Prayer that he may be able to obtain such work has not so far been answered and another Kota in the village, who is only a lad of seventeen, will we fear, have to wait to fulfil his eager desire to be baptized till he becomes of age next year. He became an earnest believer at the Mission Boarding School on the Plains where he studied for a year or two, sent neither by his brother-in-law, till stopped from school on account of the opposition to Christianity engendered by Rangan's bold declaration of faith in Christ. These two, and many others are in urgent need of support in prayer that they may not get discouraged and drift away.

## REVIEWS

*ISLAM IN THE SUDAN.* By J. SPENCER TRIMINGHAM. O.U.P., 1949. 21s.

The author, who has already published a brief discussion on the Christian Mission to Islam in the Sudan, here presents a full scale study of the Northern Sudan as a distinctive region of Islamic culture and religion. He describes the living religion in its influence upon the life and society of the people of the area and their character and environment as moulding in turn the form of the religion. The result is a careful and sympathetic analysis of Islam in the Sudan.

The first Chapter deals with geography and with the tribes of the area. Two historical chapters follow, tracing the story of the early Christian Kingdoms of the Sudan and the Muslim penetration. The gradual eclipse of Christianity is attributed to the exotic character of the Sudanese Church, which failed to develop any truly indigenous life and relied entirely upon Monophysite Alexandria. Its worship was only in Greek and thus it never permeated the life of the people and never effectively displaced the practice of early animism. Christendom at large took no interest in "these barbaric Christians" and "Sudanese Christianity failed utterly to respond to the challenge of the impact of the young and vigorous Islamic religion on its border, which, by isolating the region, caused its Christianity to relapse to the pre-Christian level." (78).

The Muslimisation of the Sudan proceeded alongside the Arabisation of the Sudanese. The cultural and racial processes were parallel after the fourteenth century. The collapse of the Kingdoms of Nubia and Saqurra opened the way for penetration both eastwards and westwards by an Islam which, in the eleventh century, had come to dominate the hole of the Sahara. The Nilotic tribes further south sustained a virileagan resistance and still remain resistant in the twentieth century.

After describing the causes and vicissitudes of this Muslimisation down to our own day, the author turns to his central purpose—the description of Orthodox and popular Islam and of Sufism in the Sudan. This section, comprising Chaps. 4-6, forms a most valuable analysis. It is scholarly and frank in its attempt to convey "a realisation of what Islam really is in Muslim life." The Orthodox system of education with its exclusive concentration on the Shari'a, is condemned as "devoid of joy and discovery, unadapted to rural needs," unsuited to be a basis of training in character. "Had it not been for the Sufi influence the Sudanese mind would have been sapped of all initiative and vitality." (120). It is gratefully that the Survey turns to the Beliefs and Practices of Popular Islam and to the Sufi Brotherhoods. These two chapters constitute almost one half of the entire work. The reader enjoys the benefit of the author's prolonged observation of the usages he describes, a resident in the Sudan, and of his powers of lucid exposition. He insists that the popular saint worship and the Sufi cults were the product of a religious environment which needed them. The Sudanese proved a fertile field for their development, and this, coupled with the evident capacity of Islam for syncretism, explains both the success and the form

of Islam in Africa. The history, organization and doctrines of the Religious Orders are painstakingly described.

In two short concluding chapters, the book discusses the impact of Islam upon the still pagan tribes and areas south of latitude 10° and the general effect of Westernization. It questions the view made prevalent by T. W. Arnold that the spread of Islam among pagans is due to personal missionary propaganda by traders and "feki" but considers that it is to be rather explained by the commercial contact of a social life. "The acceptance of Islam in Africa causes little internal disturbance to the natural man and his social life and customs." But this is not the sole reason why Islam has greater success than Christianity in the still pagan areas.

"Where Islam is in competition with Christian Missions run by Europeans, even when the rulers are Christians, it still spreads because it offers more understandable religious, social and economic values than Western Christianity which only allows its adherents religious and not social equality." (p. 249).

The Islamisation of pagan tribes is described as a sure rather than a fast process of change, in which "the purely Islamic religious factor only exists in the background and does not come into evidence until Islam has been long established." (p. 250).

From the point of view of missionary obligation the most significant part of the book may well be the final Chapter dealing with Westernism. The spiritual and intellectual homelessness of the effendiyah class, often remarked elsewhere in the Muslim world, is a particularly urgent problem for the Church. Her own educational enterprises have failed to integrate their products in a satisfying mental world. Islam continues to be a social and political framework while no longer constituting a religious home. These "literates" are externally alert to the West, spiritually dispossessed of Islam but not possessed of Christ. The spread of the spirit of the effendiyah, as the author observes, is continuous. Thus one of the major obligations of the Christian Church intensifies. We cannot leave these educated classes with a life that is imprisoned in two watertight compartments, the old Islam and the new West, with neither effectively subdued to the Word of Christ. This situation is in part a measure of Christian failure and until it is redeemed there is little hope of retrieving the ground lost to Islam as a social and cultural force among the tribes. In pursuing both tasks the Church, in its trusteeship of the living Christ in this area, will be the wiser and perhaps the more chastened and resolute, for the publication of this admirably thorough and finely balanced survey of the living Islam in the living Sudan. A. K. CRAGG.

*THE LIFE OF HOLINESS.* By S. H. CHILDS, M.A. The Sheldon Press. 234 pp. 4s. 6d.

This excellent introduction to Christian Morals is written primarily for African pastors by a man who brings to the task the experience of many years spent in pastoral work and in the training of ordinands and catechists in Nigeria. It is to be hoped, however, that it will find its way into the hands of a much wider public, for though the author

liberately illustrates his points by reference to life in Africa, the book will be read with profit by anyone wishing for help in thinking out the application of Christian principles to daily life. Those engaged in pastoral work (particularly in Africa) will find the book rich in sound advice to help them in their approach to the personal problems of those who come to them for advice.

Recognising that most of his readers do not have access to extensive libraries, Mr. Childs deals with a wide range of subjects, including elementary psychology and methods of training in the spiritual life. The consequence is that the treatment of some subjects is not so full as he might wish, but the author compensates for this by including at the end of each chapter several very practical questions which should encourage readers to continue thinking out matters for themselves, and which will be particularly useful for group discussion in training colleges far beyond the borders of Africa.

M. DAVIDSON.

*ROMHETSTYPER OG HELLIGDOMMER I OST-ASIA.* By KARL LUDVIG REICHELT. Volume I. Oslo : Dreyers Forlag.

Dr. Reichelt, the well-known Norwegian missionary, has again aided all who are interested in the study of religions under a lasting debt, by publishing more of the results acquired during his life-long study of and intimate contact with the religions of the Far East. It is doubtful whether at the present time another person could be found who could write on the subject with the same authority and insight. It is with profound gratitude that one records the fact that our honoured author has been spared to commit to writing the wealth of information and experience contained in the chapters of the present volume and of the two volumes which are to follow shortly.

In the Preface, the author confesses that he has felt an inner constraint to write these volumes :

For many years I have felt an urge to give a somewhat detailed account of some of the outstanding men of piety whom I have met during my more than forty years of missionary work in the Far East. In other words, I have felt it laid upon me to make a religious-psychological investigation based on experiences gained through long and intimate contacts with the élite of the religious men of the East. In reality it was more than an urge : it seemed to me that I was under a sacred obligation, a debt which I must try to repay, first of all to my Creator, Who so graciously and wonderfully has led me into the holy places of the pious circles of the Far East ; but also to repay a debt I owe to my many friends in the North and in other parts of the world, friends but for whose sympathy and faithfulness we should not have been able to build our Christian Monastery in the Far East. Ours has been the great privilege of having had many years of vital contact with the more prominent sanctuaries, sacred writings and outstanding representatives of the various religious groups out there. Because of this not a little material was compiled which I felt ought to be written down for the benefit of those interested in the subject before the shadows lengthen.

The sub-title of the book is "A Religious-Psychological Investigation," which may lead some to think that it is an abstract, theoretical treatise of interest only to the initiated. But such is not the case. Though profoundly scholarly, the book is couched in language intelligible to the

average reader and the presentation is intensely interesting throughout. The central theme is the place and practice of meditation in the various religious groups, and the author documents his viewpoint by quoting extensively from their holy writings and by citing his own personal experience. His knowledge of the sacred books of the Far East is almost fabulous and his genius for entering into other people's experiences and for evaluating them in the light of empirical religious knowledge is quite beyond the ordinary.

It is well known that Dr. Reichelt has taken the Church's teachings of the two kinds of revelation seriously, and that his acceptance and application of *Revelatio Generalis* has sometimes led well-meaning people to suspect him of syncretistic leanings. That such a suspicion is wholly unfounded an unbiased perusal of this present book will show. In one of the earlier chapters he analyzes the "cosmic experience" attained by devotees in non-Christian religions and "comparing it with the Christian experience of the New Birth." These are his own words :

The cosmic experience does not touch life's deepest relationships. It does not reach down to the level of human conscience, for it is primarily related to man's thought life and mental powers. It has first of all to do with his intellect, and for this reason it does not affect his will and emotions to any great extent. It does not culminate in that organic life of love which springs forth where the fountain of the forgiveness of sin has begun to flow. . . . I want even at this early stage to emphasize as clearly as I can that in my experience the attainment of cosmic consciousness is in its nature something quite different from what we Christians call "conversion" and the New Birth.

But this is not a denial of the validity of the accepted teaching of *Revelatio Naturalis*. Anyone who follows Dr Reichelt in his wanderings among the religious élite of the Far East will easily discern the workings of the *Logos Spermatikos* in the history and religions of men everywhere. So far from denying them, a Christian missionary should take cognizance of them and use them as points of contact and stepping stones towards the embracing of the full and final revelation in the Person of our Saviour Jesus Christ. Any other attitude would be a psychological blunder and a grave hindrance to the furtherance of the Christian evangel among the cultured peoples of the Far East.

Dr. Reichelt has already treated of the different religious systems of the East in his numerous publications, but this present series is different in that it shows us the inside of these religious groups. It helps us to understand and appreciate these religious not merely as a system of teaching, but as a life ; and as we learn something both of their weakness and of their good points we also learn to appreciate why God had to become *Deus Incarnatio* in Christ Jesus.

The book is written in Dr. Reichelt's lucid style which very often approaches the poetic. It is hoped that it will not be long before an English translation is made available to the English reading public. The second and third volumes of the series are awaited with much expectancy.

Reviews are by the Rev. A. K. Cragg, Rector of Longworth ; the Rev. Michael Davidson, overseas Secretary of the Institute of Christian Education ; and the Rev. Sverre Holth, of the C.M.S. in West China.

## EDITORIAL NOTES

**T**HE Report of the Missionary Council Commission was published on February 6th. Though the Commission has not recommended any sweeping changes, it has made important suggestions for closer co-operation between the Missionary Societies and for the setting up of Territorial Councils. The Missionary Council has accepted the Report, and the recommendations are now being considered by the Societies. We would urge all our readers to study the Report, which is published by the Press and Publications Board under the title of "Growing Together". A full review of the Report by the Warden of Lincoln Theological College is included in this number.

The importance of Theological training is emphasized by the investigation which Bishop Stephen Neill is undertaking in Africa on behalf of the International Missionary Council. We print in this number an article on theological training in China which raises many vital issues : it will be followed in July by an article on theological training in East Africa.

The pace of development in the overseas territories in education, in politics and in material resources continues to increase. In West Africa three new Colleges of Arts, Science and Technology are being created, and the Secretary of State for the Colonies has appointed a new Advisory Committee to watch over their development. The University Colleges in the Gold Coast and in Nigeria are growing fast ; Makerere is developing ; the University of the West Indies and the University of Singapore have achieved a new status. The challenge of these new developments upon the Church comes at a time when its resources in men and money are depleted. The claim upon the Church at home in her own poverty is pressing.

Throughout the war years this Quarterly, like its contemporaries, was restricted both in size and in the number of copies. Though the circulation has remained much the same for the past ten years, the number of subscribers has declined slightly, and no effort could be made to replace those who died or were compelled to end their subscriptions. Now, at long last, some expansion is possible, and the Editorial Board has decided that the first object should be to increase the circulation. We are particularly anxious not to increase the price, which has remained unchanged since 1939 (an achievement for which the Board would wish to express its gratitude to S.P.C.K.), and therefore no change will be made in the size or general format in the immediate future. But an increase in the number of copies sold will insure that the price need not be altered, and may make it possible for the size of the REVIEW to be enlarged. We would ask our readers, therefore, to make the REVIEW more widely known and to inform their friends that more annual subscriptions can now be accepted, either by S.P.C.K. or through S.P.G. or C.M.S.

# GROWING TOGETHER

## THE MISSIONARY COUNCIL COMMISSION ON MISSIONARY ORGANIZATION

By KENNETH SANSBURY\*

**T**HE adequacy of the existing structure of missionary organization in the Church of England to the Church's needs to-day has been canvassed in recent years in a good deal of Anglican missionary writing. Canon McLeod Campbell discussed the question in the final chapter of *Christian History in the Making*. He recalled the statement of the 1920 Lambeth Conference that the Church Assembly (then called the National Assembly) "should claim from the first and as a whole, to be the supreme missionary authority, superseding none but embracing and co-ordinating all." This claim, he pointed out, had foundered on the rock of the sovereign rights of the Missionary Societies. "The Church," said Canon Campbell, "has ruled out all possibility of a world-strategy in its overseas relations by leaving supreme authority in the hands of its several Missionary Societies, independent of one another and autonomous" (p. 337).

To this line of thinking the General Secretary of C.M.S., Canon Max Warren, replied in his pamphlet *Iona and Rome*. Picking up under these two titles the "Celtic" and "Continental" strains which Canon McLeod Campbell had distinguished in the growth, first of the Church of England and then of the Anglican Communion, he came down strongly on the "Iona" side, on the "Celtic" reliance on "inspired spontaneity working through voluntary associations, believing this method best calculated to break new ground" (p. 2).

A third and most important contribution to the discussion came from Canon W. F. France, for many years Overseas Secretary of S.P.G. "The present practice of unlimited appeals to supposedly unlimited money," he wrote in the essay he contributed to *The Mission of the Anglican Communion*, "has brought us into the position in which a nation at war would find itself if every general in every theatre of war was free to compete for unlimited supplies of men and munitions." The situation, he believed, called for a general staff charged with the duty of assessing needs overseas, of supervising missionary society budgets and, "as it began to see the pattern of it all and to recognize priority of urgency or need in the whole strategy," having "the right to invite societies to vary, modify or enlarge the work under their care. . . . A Society cannot claim to be approved or recognized by the Church if it is not ready to report itself to the Church and pay heed to counsel" (p. 128).

It was to consider these and kindred questions that the Missionary Council in the autumn of 1946 set up a representative Commission under the Chairmanship of the Headmaster of Charterhouse, Mr. G. C. Turner.

\* The Rev. Canon C. K. Sansbury was a missionary in Japan from 1932 to 1941. He is now Warden of Lincoln Theological College.

‘to undertake a fundamental review of the missionary organization of the Church of England.’’ The Commission has now reported to the Missionary Council and their report has been published under the title *Growing Together*. It is a thorough and comprehensive survey of the present situation, marked at every point by an evident desire to give full weight to all the complex factors involved.

The report falls into two parts, Part I consisting of a ‘Survey of the Relevant Factors,’ and Part II setting forth the Commission’s proposals.

Part I consists of six chapters. The first is an admirable statement of the Purposes of Missionary organization. Chapter II describes Systems of Missionary organization in other Christian communions and in other parts of the Anglican Communion. Chapter III gives an account of the twelve Missionary Societies recognized by the Church Assembly. It is interesting here to note the different emphases in the information supplied by the S.P.G. and the C.M.S. respectively. S.P.G. reports that “the respect which it attaches to constituted authority in the Church is extended to the Missionary Council of the Church Assembly as the most official representative and sponsor of the missionary interest which has yet been devised” (p. 13). “Experience has demonstrated,” says C.M.S., “that the personal link between at home and abroad needs a personalized appeal if it is to be maintained strongly. This a particular society through its more directly particularized appeal can in the nature of things do more satisfactorily than any central organization” (p. 15).

The Commission ends this chapter with some wise words about the great contribution which the Societies have made, and are making, to the life of the whole Church. They have developed a deep “sense of fellowship between members of the overseas Churches and missionaires, and their supporters at home, and a feeling of belonging to a group which commands both loyalty and devotion. . . . These fellowships also, for the same reasons, have tended to encourage strong traditions of initiative, which make for spiritual vigour and effectiveness.” The conservation of these qualities, says the Commission, “is a condition of any development or modification of the existing system” (p. 22).

In the next two chapters the Commission passes on to consider the recent developments affecting the life of the Church which it believes require adjustments in the present system of missionary organization. First, there has been the coming into existence of the World Church, “the great new fact of our era,” with its expression in the Ecumenical Movement and the World Council of Churches. Secondly, there has been the constitutional development of the Anglican Communion. All over the world are self-governing, and in many cases self-supporting, provinces and national churches, which require adequate organs of consultation and co-operation if the unity of the whole is to be preserved. Missionary societies cannot fulfil this rôle because they are concerned only with those parts of the Anglican Communion which are still dependent on their support for manpower and money. Moreover, even such parts of our Communion often wish to speak to the Church of England on an equality as Church with Church; and in days when rising nationalisms and Communist influences are only too

eager to discredit the Church as an instrument of Western imperialism it is sound that they should do so.

The Commission makes other important points. (1) The Lambeth Council proposal for an Advisory Council on Missionary Strategy requires as its corollary some unified planning of missionary strategy within the Church of England. (2) Overseas dioceses have often acquired the dominant ecclesiastical "colour" of the founder-societies. "Yet we must look forward to a future when all parts of the Anglican Communion will be fully conscious of one common truth and life in which diversities only survive as the spontaneous expression of spiritual experience" (p. 30). (3) Home planning requires adjustment. "We must respect the experienced judgment of those who testify that a personalized appeal—the special appeal of a particular Society is needed . . . but we are impressed by evidence that many people who are unsympathetic to a particularist appeal may be stirred by a more general appeal, based upon the wider conception of the mission of the Church to the world" (p. 31). The Lambeth campaigns are adduced as evidence in support of that statement; and it is pointed out that entry to schools and colleges and to professional groups is often possible that way when the multiple approach would meet with closed doors.

Should the missionary societies, then, to all intents and purposes end their separate existence and the Church become its own Missionary Society acting through the Church Assembly and controlling all work in other lands through an Overseas Board? The Commission drew up the "blue-print" of such a scheme, and has printed it in Chapter VI. Though it finally rejects it as impracticable at the present time, one cannot help wondering if this is not what the Commission would really like to see realized in due course. But it recognizes that such a revolution could not come about "unless there was intense conviction that the change must be accepted as the Will of God" (p. 35), and it sees little sign of any such conviction at the present time. The Commission is certainly on strong ground in this conclusion.

Having thus prepared the ground in Part I the Commission proceeds to set forth its proposals in Part II. It begins by laying down the basic principles on which any revision of the present system must be based. It must be adequate to the needs of the changed situation; it must "depend for its operation upon consent and not upon coercion"; it must take account of the British "preference for evolutionary rather than revolutionary measures of reform"; it must support the character of the Church as a great family.

The Commission at an earlier stage submitted to the Missionary Council an Interim Report which included two resolutions that the Missionary Council referred to the Societies. These resolutions were (a) that the Societies should not only agree to join in working out a more intimate co-operation, but also should "exalt the principle (of co-operation) to a place within their policy structure"; and (b) that Territorial Councils should be set up for India and Pakistan, Tropical Africa and the Moslem World. Though some Societies apparently indicated some measure of alarm and despondency, the general tenor of the replies was sufficiently favourable for the Commission to pursue

these suggestions further. They are in fact the basis of their final proposals and from the measure of support they have already received here would seem to be good hope of their acceptance.

The plan for the Territorial Councils is that they should cover the round of the Area Committees, but should have wider terms of reference. They would "deal with broad questions of missionary policy" and would become repositories of "expert knowledge of all that concerns the Church" in their areas. They "would not be executive; they would have no control of the policies of the Church overseas or of the Societies." Their influence would "depend on the moral authority that their membership commands." (p. 60).

The Commission sets out in an appendix suggested constitutions for the Territorial Councils and looks forward to the establishment of others—for the Far East, the Middle East, the Pacific and Caribbean areas, and for the Jewish world. It also believes that much might be learnt from the experience of C.A.C.T.M. in the achieving of a common mind in many matters concerning missionary and theological training.

The last two chapters are devoted to Home Organization. The Commission hopes to see in time the development of a Home Council or the fostering of co-operation between all the many independent and seemingly competing agencies for arousing missionary interest and raising funds, and for the education on a unified basis of the Church at home to its responsibilities overseas. It is fairly clear that the Commission would also like such a Home Council to have the power of raising funds, but it recognizes that in the light of past experience this is a subject too hot to handle. It "is not re-opening the question in any direct way, not because it is satisfied with things as they are, but because it pins its faith to the belief that this, like other reforms and rectifications, will be best effected as the Societies explore together the possibilities of carrying the principle of unity into every appropriate sphere" (pp. 46-47).

Useful comments are added on the composition and functions of Diocesan Missionary Councils, though it is doubtful whether the idea of appointing another full-time diocesan secretary will be greeted with anything but groans in most dioceses in these days of acute manpower shortage.

Finally, there are some proposals about the Missionary Council. It is suggested first that, in view of the new relationship between the different branches of the Anglican Communion, its title should be changed to "Church Assembly Overseas Council"—a clearly desirable move. Its General Secretary has already become the Archbishop of Canterbury's Secretary in dealing with certain overseas matters, and the idea is that he shall also be the "responsible officer" of the Church of England in connection with the proposed Advisory Council on Missionary Strategy for the whole Anglican Communion. The Commission fully supports these developments. It also makes suggestions about the composition of the Council which would have the effect of reducing the number of Church Assembly members and increasing the number nominated by the Archbishops. In other respects the new

Council would be little different from the present one. Its area of responsibility in particular would remain unenlarged.

What impression do these proposals of the Commission create? Is the Commission asking for too much sacrifice from the Missionary Societies with their great traditions and sacred trusts? Or is it too timid, "in so far as, after recording our dissatisfaction with the *status quo*, we may appear to have left it substantially unchanged?" (p. 59).

At first sight it is certainly the latter. As Canon McLeod Campbell and Canon France have both shown, the crux of the problem is the control of strategy. And the Commission has not recommended any transfer of that control either to the Territorial Councils or to the proposed new Overseas Council. One is inclined to murmur, "*Parturiant montes, nascitur ridiculus mus.*"

Reflection, however, suggests that the Commission has been realistic in its caution. It knows that no revolutionary proposals would have the smallest chance of success. Missionary Societies cannot either legally or morally be coerced. Its proposals therefore are to be regarded, not as definitive, but as a first stage, as that which is both desirable and possible in the present circumstances of the Church's life. In the title of the report "Growing Together" both words, it is clear, are intended to be equally operative.

The first step, in the Commission's view, is for the Societies to accept willingly the principle of doing nothing separately which can be done jointly (cf. p. 39). This principle, it believes, will find its natural expression in the work of the Territorial Councils. As these Councils grow in knowledge and influence, so the Societies will find themselves increasingly heeding their direction. Thus the principle of a united planning of missionary strategy will be established, not by bureaucratic imposition from above, but through the reality of a co-operation that has been hammered out over the years on the anvil of practical experience. This is surely the course of wisdom.

One other thing must be emphasized. In all the Commission's thinking and planning there is evident, not just regard for practical considerations, but a theological concern—a concern that the whole Anglican Communion should share the fullness of its tradition as Catholic and Reformed. To the members of the Commission, it is not too much to say, the "monochrome" diocese is a faulty and inadequate expression of *Ecclesia Anglicana*; and they cherish the hope that the "growing together" in missionary co-operation will "assist the theological 'growing together' of the Anglican Communion" (p. 38). This is quite fundamental. If one can view with equanimity the growth of exclusively "high" or "low" dioceses, then one will "write off" this Report and work for the expansion of one's own particular brand of Anglicanism with untroubled enthusiasm. But if one believes that the Anglican Communion's only justification for separate existence in World Christianity is that it holds in tension the two great traditions of Christian faith and life, believing that a whole Christianity must include the insights of both, then one will find it a matter of deep thankfulness that the Commission should have kept that theological end in view and set its proposals at every point within the context of such an understanding of our Anglican vocation.

# THE CHURCH IN THE WEST INDIES IN THE POST-WAR WORLD

By ARCHBISHOP WILLIAM HARDIE\*

DURING recent years momentous changes have taken place in the West Indies, and the forces effecting these changes are gathering momentum very swiftly and irresistibly. There is a rapid and far-reaching movement in every department of life—industrial, social, educational, political and economic. When I went to Jamaica as Assistant Bishop in 1928 I found a people living quietly, mostly very poor, out of the stream of world thought, political activity and industrial efforts. They were a people without political consciousness and with a feeling of frustration, living a simple kind of life without much hope of improvement or development in their conditions. During and since the war the Colonial Office has shown a far greater interest in these colonies : numerous Commissions have been appointed, and many experts and representatives of the Government have visited the area, and the Imperial Government has voted very large sums of money for the development and relief of these peoples.

The Province of the West Indies covers the whole of the Caribbean, including British Guiana. It embraces the dioceses of Trinidad, Barbados, Jamaica, Antigua, British Honduras, the Windward Islands, and Nassau. These dioceses are separated by wide expanses of sea, and each has its own independent individuality and government. The majority of the population is descended from the slaves brought from Africa years ago. In addition there is a considerable number of East Indians in British Guiana, Trinidad and Jamaica. While the peoples of the several colonies have very much in common, it would be unwise to generalize too much in writing of the Church in the whole area. I shall therefore write mainly about the Church in Jamaica, but much of this will apply to the other dioceses in varying degree.

It is my purpose to try to show how fundamental and far-reaching are the changes taking place, and how they effect the influence and work of the Church. During the war years much closer contact was made with the outside world, when many sons and daughters of the West Indies went to serve in the forces and to engage in war-work of some kind. The development of air-travel has brought the Islands closer together and facilitated transport with other countries. The outstanding event of the granting of a New Constitution to Jamaica by His Majesty's Government in 1944, with universal adult suffrage, has given all a live interest and responsible share in the election of the House of Representatives and the government of the country. This

\* The Most Rev. W. Hardie, C.B.E., D.D., was Assistant Bishop of Jamaica from 1928 to 1931; Bishop of Jamaica, 1931 to 1949; and Archbishop of the West Indies from 1945 to 1949. This article was written just before his death in February, 1950.

has led to an awakening of political consciousness and keen concern about Island affairs. The Colonial Welfare and Development Fund has provided very large sums of money for the development of the colonies. This is being used for medical work, including hospitals and the salaries of doctors and nurses, for social work, industrial development, land and settlements, education and in other channels, with the object of raising the standard of living and enabling the people to become responsible citizens. It is expected that it will lead ultimately to self-government and self-support by an enlightened and industrious people. Much discontent and unrest, caused by the very low wages, led to serious riots and dislocation of work in the sugar fields and on the docks, but now trade unions have been formed and the labour movement has assumed considerable power. In the general election held in Jamaica last December the Labour Party, led by Mr. Bustamente, gained a small majority in the House of Representatives. In 1947 the Secretary of State for the Colonies presided at a conference at Montego Bay, Jamaica, of delegates from all the colonies in the Caribbean to consider the possibility and advisability of a Federation of the territories in the West Indies. Further consideration is being given to this proposal, and it is anticipated that ultimately some form of federation will be adopted. In February of this year Princess Alice visited Jamaica to attend the inauguration of the West Indies University, of which she is the first Chancellor, and the Royal Charter was received. In addition to the influences at work which I have enumerated must be mentioned the greatly increased cost of living which is now as high, if not higher, than pertains in England.

It will be seen that the Church in the West Indies is facing a challenge, and has before it a magnificent opportunity to guide in the moral, spiritual and social welfare at this time of transition ; when the people are seeking a better and freer way of life ; when they are realizing that they are citizens ; and when, through the advice and liberal financial aid of the Old Country, hopes have been raised that a brighter day is dawning. The West Indies are on the move, the vital question is whither ? The people are quick to assimilate, apt to learn and adept to imitate ; they are beginning to be ambitious and jealous for their own country. In the race that has now begun the next few years will largely determine whether the Church can keep peace with other movements, or whether the seemingly attractive benefits of materialism will outrun the spiritual and moral influence and leadership which the Church can supply. Already attendance at church services of all denominations has fallen off. When so much can be provided by the State for the material and educational benefits it is not surprising that many simple and slightly educated or totally illiterate people look to the State to relieve their misfortunes or to improve their condition.

Until recently the Churches owned and managed over 600 of the 700 Elementary schools in Jamaica. Through the Colonial Welfare and Development Fund a big programme for building Government schools has been begun. This source is not available for Church schools, but the Government of Jamaica makes grants up to 70 per cent. towards the cost of repairing or rebuilding such schools. Unfortunately the great increase in the cost of building renders it a practical impossibility for the Church to

maintain all its Elementary schools even though it receives a substantial grant from the Government. This means that the Church will only be able to retain a smaller number of such schools in the future. In Jamaica the Government has agreed to lease from the Church, at a nominal rental, lands from the Church and to build "Leased schools" and maintain them. The Church has the right to appoint the chairman of the Managers and a substantial representation also on the Board of Governors. By this arrangement the Church has definite control in the appointment of the head-teachers and a very big share in the running of the school.

At this time of transition Jamaica, and all the West Indies, need clear thinking and strong moral leadership. The Church can lead and train the young. The Church Secondary schools, such as Kingston College for boys—of which Bishop P. W. Gibson, B.D., is the head-master—and St. Hilda's Diocesan school for girls, are sending forth boys and girls who should be leaders in thought and set a high standard of Christian living in all departments of home and civic life. It is increasingly important that the clergy should exercise their prophetic office and be well equipped to inspire and teach the Christian Way of life, that Christian men and women may serve their country at this momentous time in its history. With the establishment of the West Indies University more West Indians will reach a University standard of education. Already a large number go overseas to gain degrees at the universities in England, Scotland, Canada and the United States. Within the Province of the West Indies there are two Theological Colleges—Cordrington College in Barbados where men read for the Durham B.A., and St. Peter's College in Jamaica where they read for the G.O.E. and London B.D. It is to be hoped that in time to come these two colleges may be linked with the University and that graduates, after taking their degree, may proceed to one of these Theological Colleges for their training for Holy Orders. The question of manpower in the Ministry is very critical, and its solution brooks no delay. All the dioceses except Barbados (where the clergy are State paid) are desperately short of priests. Because the Church in the West Indies is an autonomous Church it must "stand on its own feet." Each Diocese must provide its own funds, and, apart from the assistance given by the S.P.G., must bear the cost of stipends, upkeep of churches and rectories, Diocesan Expenses and, so far as possible, pensions for aged clergy and insurance against earthquake, fire and hurricane. Before the war years this burden hampered the work exceedingly, and was a perpetual anxiety for the bishops; now the higher cost of living has created a most critical situation. The bishops are over-burdened and many of the faithful priests are over-worked.

It is a truism to say that the way of life of a people is largely determined by the homes of the people. Hitherto the lack of true home life has dismayed both Government and Church, and the problem of solving this question has baffled the Church and social workers. The housing conditions in many parts are disgraceful so that illegitimacy and illiteracy and lack of discipline are rampant. Through lack of funds there has been a dearth of social workers, but through the C.D. and W.F. some are now being supplied. The need for trained Church women workers

is acute. If such could be provided, and work under the Church, they would have a very great influence among the women and children. The Mothers' Union is doing a wide and steady work and sets before the country and its men and women a splendid spiritual and moral standard.

The West Indian has a great desire to possess his own land and to meet this demand the Government has purchased a number of large estates and divided them into plots for land settlers. This has created a further problem for a Church which is under-staffed and under-financed. Large land-owners, who used to support the Church, are becoming fewer in number; the new centres of population will require the ministrations of priests, and churches must be built. Heretical sects, mainly financed from the United States, abound and are leading many of the faithful astray where pastoral visitation cannot be supplied.

It is encouraging to note that definite steps have been taken towards a closer contact and fellowship between the Church in the Province of the West Indies and the Episcopal Church in the United States of America. Two conferences have been held, in Jamaica and Puerto Rico. In addition some of the bishops of the Province have been invited to attend Conventions in the States, and have been able to do so. These meetings for spiritual fellowship and discussion on the work of the Church in the Caribbean area are of great value to the bishops and the whole of the Province.

Under the Constitution of the Province the Provincial Synod should meet once in three years. In days gone by this was difficult owing to lack of means of communication between the different dioceses. It entailed weeks to enable all the bishops to get together. It was quicker and easier for them to meet in London! Now, through the convenience of air-travel they are able to meet more frequently and in consequence the Provincial Synod has become much more effective, and the bishops know one another more intimately. Bearing in mind how far apart the several dioceses are it will be realized what a difference air-travel and the air-mail have made to the bishops, some of whom are so isolated from their fellow-bishops.

After serving for twenty-one years as Assistant Bishop, Diocesan Bishop and Archbishop—and therefore with an intimate knowledge of the West Indies and a great affection for the people—I know full well that, if adequately equipped, the Church could lead these people along the road that is opening up before them, and that these colonies could be won for Christ. The Church in the West Indies possesses a great treasure in the heritage of loyalty and devotion which it has received from those who served there in the years that are passed. The bishops and clergy are wearing themselves out in trying to cope with a situation for which they are sadly understaffed and where the work is hindered from lack of funds. The people are religious by instinct, and will follow a leader: they must have some kind of a leader! The Church alone can show them the Christ Who is "The Way, The Truth, and The Life." If the Church fails to lead then they will be drawn away by heretical sects, or swept along in the stream of materialism which is coming in with a rush through contact with the outside world. **WHITHER** are the West Indies going? The answer largely depends upon the love and spiritual influence that the Church is able to give.

# THE PRESENT SITUATION OF THE CHURCH IN PALESTINE

By C. WITTON-DAVIES\*

**W**HEN the Editor invited me to write an article on this subject I felt that I ought not to refuse, and that for a number of reasons. The "Palestine" issue is still a live one, and it is of vital importance that Christian people should be rightly informed as they think and pray. Having recently returned after just over five years' residence in Jerusalem the writer may be allowed to speak from experience of the Church in "Palestine" now. He would add that what is here written is entirely his own opinion, and although he was in close and regular touch with colleagues of all the Anglican Societies now working in the Holy Land, it would be unfair to claim to be in any sense the spokesman of all.

Before describing the present set-up and work of our Anglican community in the Holy Land and attempting some assessment of the situation and of future prospects, it is necessary to stress certain military and political features which do not yet seem to be generally realized. First and foremost it is important to make it clear that the name "Palestine" has no contemporary standing and has become merely a historian's term. "Palestine" exists no more apart from the wishful longings of some former Palestinians, the departmental terminology of the Jordanian administration, and the propaganda platform of some politicians. Instead there exist two new states, Israel, comprising that part of the former Palestine occupied by Jewish forces, the rest being attached to King Abdullah's domain, now called the Kingdom of the Jordan.

Second and consequently, this partition, forcibly effected and not yet regularized by any internationally accepted peace treaty, has resulted in a most regrettable isolation of the one part of the country from the other. Not only has this had all sorts of economic, social and cultural repercussions, but it has also meant that for the most part it has been impossible even for Christians of the same persuasion on either side to meet regularly for the interchange of news and views, for common planning and for prayer. This has undoubtedly tended to force the great majority of western missionaries on both sides, often involuntarily, into a biased position as between Arab and Jew. Only U.N., Red Cross, and diplomatic personnel (other than those of the conflicting parties) are allowed to cross the lines regularly and as of right. Others often experience difficulty from one or other or both of the two sides, although it must in fairness be stated that both Arab and Jewish authorities have shown a welcome willingness to facilitate the move-

\* The Very Rev. C. Witton-Davies, now Dean of St. David's, was a Canon of St. George's Cathedral, Jerusalem, from 1947 to 1949.

ment of Christian leaders to and from Israel—so far, for obvious reasons, this freedom has not been extended to Arab Christians.

There are three Anglican societies at work in the Holy Land, all of them looking for leadership to the Anglican Bishop in Jerusalem, but preserving their independent councils and organization. The only one of the three that is wholly controlled by the Bishop is the *Jerusalem and the East Mission*, which was brought into being in 1887 at the reconstitution of the Bishopric. This body with its centre in Jerusalem and an office in London has been responsible for schools, hospitals and chaplaincies, not only in the Holy Land but over the whole wide area of the Bishop's jurisdiction—including Cyprus, Syria, Lebanon, Iraq and the Persian Gulf. In the past two years much of the work in the Holy Land itself has come to a standstill on account of the Palestine War. All three schools in Haifa are closed, although it is hoped shortly to re-open one; in Jerusalem the Girls' College is still closed, but St. George's School, re-opened in January, 1949, has now well over 200 boys, though of course no Jews can attend as they used to. St. Luke's Hospital, Hebron, is being run temporarily by the Red Cross. Chaplaincy work continues at St. George's, Jerusalem, but elsewhere, in so far as it exists, it is carried on by priests of the other Societies. It is all to the good that Anglicans should become accustomed to the ministrations of the Anglican priest of the place, whether he be an Arab or a representative of one of the "foreign" Missions.

The *Church Missionary Society* has been working in this area longer than the J. & E. M., being concerned chiefly with missionary work amongst the Muslims. Of their Palestinian work there remain the Hospital at Gaza, temporarily under the Friends' Relief Unit and supervised from Egypt; the Orphanage at Nazareth in Israel; the centre at Nablus and the headquarters still at Jersualem under Archdeacon MacInnes, though being unable to use the C.M.S. House—just on the Israel side—the office is at St. George's Close. And there is the *Native Church Council*, an offshoot of the C.M.S. and comprising the Arab Anglican congregations of the area. There are three Arab Anglican priests in Israel and three in Arab "Palestine," and others pay visits from across the Jordan. Many of the congregations are scattered far and wide, the largest collection of them being in the Lebanon and worshipping at All Saints Church, Beirut. The finances of the Native Church Council have been seriously affected by the events of the past two years, much of their property having suffered damage or seizure by the enemy. Those on the Israel side are forced to carry on independently for the moment, while the main concern of those on the Arab side is relief and reconstruction work to meet the new situation.

The *Church Missions to Jews*, or as it was formerly called the London Jews Society, has more than a century of work to its credit in the Holy Land. But the turn of events has meant that all this work is now concentrated in Israel, including the Jewish sector of Jerusalem. Christ Church, Jaffa Gate, for over a century the headquarters of the Mission and much beloved by generations of C.M.J. workers, but now in Arab territory, is still administered by two C.M.J. resident workers, but the population of the Hostel and compound is mainly Arab and

the church is used by the Arab Anglicans at 10 a.m. on Sundays, as they cannot get to their own St. Paul's Church, which is just across the lines. There are three C.M.J. priests in Israel, covering congregations in Jerusalem, Jaffa—Tel Aviv, and at present Haifa. No schools are running at the moment, and the English Mission Hospital in Jerusalem is being used by the Hadassah Medical Association with the exception of the doctor's house, where the head of the C.M.J. in the country lives with his staff.

The task of Refugee Relief is a very heavy burden upon all the Societies, and some outstanding work has been—and is being—done. The Bishop, in addition to administering funds received in response to his own appeals, has canalized much of the support that has come in goods and in money from abroad. Advised by a small committee in Jerusalem, he has been able to distribute quantities of clothing and to make financial grants, large and small, to local committees and individuals throughout the area. In all this there have been many difficulties; apart altogether from the steadily increasing demand on the available resources it is not always easy to weigh up fairly all the appeals that come in; and some would have the Bishop concern himself simply and solely with the relief of Anglicans in need. But much of the clothing and money has been previously earmarked for certain non-Anglican communities or has been specifically given for general distribution. Help has also been given in certain cases where refugees, encouraged to return to their homes, have found themselves no longer able to claim Red Cross or U.N. assistance having ceased to be technically "refugees"; these are often hard cases, for especially at first they are faced with the rebuilding of damaged homes and the re-cultivation of neglected lands. There can be little doubt that in days to come the assistance, material and spiritual, provided to all communities by the Anglican Bishropic in Jerusalem will be remembered and will make for even more friendly mutual relationships.

To describe specific relief operations would demand a separate article, but mention may be made of the work sponsored by the C.M.S. at Zerqa, Jordan, where workers at a big refugee camp have not only assisted in the distribution of milk, hot meals, medical and other supplies, but are also attempting now to initiate new industries and so help the refugees beyond the stage of mere relief to rehabilitation, giving them some hope of future stability. Invaluable work has been done in other centres too—Bethany, Nablus, Es Salt and elsewhere—and new bonds of friendship and mutual service have been forged and augur well for the future.

Any attempt to assess the present situation of the Church in the Holy Land and any tentative forecast of future prospects must treat the two parts of the country separately. Certain factors, however, are common to both, in particular the fact that both the new states, Israel and Jordan, are non-Christian. This has had an immediate effect upon the problem of employment, especially in Jordan where there are many more Christians than in Israel; where a vacancy occurs the job generally goes to the non-Christian, unless a Christian applicant is of outstanding ability or is chosen for propaganda purposes to belie the

suggestion of discrimination. In both states so far Christians are allowed freedom of worship, but in neither can it be said that there is full freedom to propagate the Christian faith. This is understandable, but it is not always realized by Christians outside the scene, some of whom make occasional pronouncements that are, to put it mildly, embarrassing to Christians on the spot. It is my own conviction that Christians on both sides of the line will have to be content, for some considerable time it may be, to go quietly, to carry on their existing institutions as far as is possible, and to witness, by their lives and by their willingness to serve the community where they happen to live, to the fullness of the faith that is in them. There is a great need amongst the people of the Holy Land for true friendship, and if Christians can see that they do not fail here, the opportunity may not be far distant when the full Gospel may be preached to and welcomed by both Jew and Muslim. But to force the pace, to indulge in what W. S. Gilbert in one of the Bab Ballads called "ungentlemanly emphatics," would not only be showing a lack of sanctified common sense, but it would also result in an indefinite postponement of the extension of Christ's Kingdom in His own land, it might even stir up strong opposition and possibly persecution.

No such survey as this would be complete without a reference to the non-Anglican Christian communities. Numerically the strongest communities are the Orthodox and the Latins (a term which may be taken to cover all those who accept the supremacy of the Bishop of Rome). These, together with the Armenians, have the custody of the Christian Holy Places. There is not space here to go into the various problems connected with the sacred sites of the three religions, but it is reasonable to assume that whatever power governs the territory in which the Holy Places are situated will see to it that they are properly cared for and safeguarded if for no other, at least for commercial and economic reasons. And more important than the shrines are the souls that live there. Besides those Christian communities already mentioned there are many others, some like the Copts, the Syrians, and the Abyssinians with a long history, some like the Lutherans of more recent formation but with an impressive record of service. Of late years there has been an influx of smaller Missions and even individual missionaries, and, although much well-intentioned and valuable work has been done, the multiplication of different Christian agencies tends to dissipate energy and to confuse the outsider.

In a general article like this it is impossible to deal with particular problems, but without going into the whole question of the future of Jerusalem it may be fitting to end with an expression of hope with regard to the place the Holy City may yet play in the world's striving after a better order. Whatever is decided by the U.N. or by the two parties most intimately concerned, Israel and Jordan, as to the administration of Jerusalem, what better place is there in the world as the centre of inter-national and inter-faith activity on a scale not yet attempted? Situated where East and West meet, sacred to three world religions, Jerusalem may yet become in fact the joy of the whole earth, the source from which the Lord's blessing flows to all.

# THEOLOGICAL TRAINING IN CHINA

By DAVID PATON\*

**I**T is more than usually difficult at present to acquire accurate information about other parts of the country, to produce any coherent picture from the scattered fragments available, or to profess any confidence that what is true now will be true in five years' or even five months' time. War has been followed by civil war, and civil war by revolution ; and in any case there have been no reliable Church statistics in China for a good many years now. The following report, with comments, is based upon intimate knowledge of one Diocese and college and considerable hearsay acquaintance with a number of others ; and should be read with whatever caution is appropriate.

## TYPES OF TRAINING

There are three principal levels at which theological training is carried on. At the top is the course leading to the B.D. offered at St. John's University (Anglican only), Yenching University (two Anglican priests on the faculty), and Nanking Theological Seminary (one Anglican priest). This grade of work is open only to University graduates ; the numbers involved are small, and there is often difficulty of various kinds in fitting the products into the life of the Churches. The second level is a four- or five-year course, leading to what is increasingly called the Bachelor of Theology degree. This is open to senior middle school graduates, includes a good deal of general college education, and is frequently carried on in a university, as at Hwachung University, or in a college associated with a university, as at Foochow ; in some cases the course leads to the B.A. as well as the B.Th. degree : the point of this is that the B.A. carries recognition by the State and so by society, where the B.Th. on the whole does not. The third level is that of the Bible School ; the more respectable institutions, academically, require at least graduation from junior middle school ; others are content with less. These are almost all fundamentalist not to say revivalist ; generally speaking they are out of favour with the leadership of the Sheng Kung Hui as of other Churches, and in favour with those clergy and laity to whom the "hot heart" and the absence of any intellectual demand makes an irresistible appeal. (Dr. Godfrey Phillips has observed with truth in *The Old Testament in the World Church* that the gulf between "liberal" and "conservative" is worse in China than anywhere else, and the theological situation of course reflects this. It is also true that the suspicion in which those colleges with academic pretensions are held by many of the faithful is a reflection of the loose attachment of so many educated Chinese Christians to Christian doctrine. My students and I sense a parallel between the second century and the twentieth ; scientific humanism and historical materialism take the place of "Gnosticism", and the "Little Flock" is a kind of Montanism.

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But the parallel breaks down: we have no Jews and no Jewish background; and we sit rather loosely, alas, to the Apostolic Ministry and the Catholic Sacraments and the Authority of the Church. But this is not the place to elaborate these themes.) Of this last type of training we shall say no more; numerically it is probably the largest, and it is an indication, as has been suggested, of an important trend in the Chinese religious scene. But it is generally agreed by Church leaders—not always for the best reasons—that the Churches need a better-trained ministry, and it is unquestionably true that the Church has to out-think as well as out-live and out-die her opponents; and we shall therefore concentrate attention on those institutions where some intellectual effort is demanded.

### THE MAIN TYPE

The second or B.Th. level is the one upon which most energies are now concentrated, by what seems to have been a largely unco-ordinated and spontaneous agreement of those concerned all over China. The assumption is that the theological college graduate should have the same kind of training as the college graduate and, indeed, should cover a good deal of the same ground—in effect, that he should do a college degree in theology, as at Oxford or Cambridge. This of course cannot actually be done, theology not being recognized as a “major” subject for a degree; but we attempt to come as close to it as we can. This is probably the right place to enter some further caveats. The background of secular education is much more American than British in its influence, and the work of universities is more general and less specialized than in Britain and, in my opinion, of a much lower standard. Ecclesiastically, since China is a minor mission field for the Church of England, and some other British denominations, and the major one for many American denominations, that emphasis on an ordered thoroughness, whether intellectual as among the English Free Churches and the Church of Scotland or devotional as amongst ourselves, gives place to a good deal of “practical” studies which we should expect to learn in our first curacies and a more emotional and less habitual type of devotional training. All this means a kind of theological training quite spectacularly unlike that enjoyed or endured by the ordinand who proceeds from a settled “live” parish through Lit. Hum. or Moral Sciences at Oxbridge or something similar at Redbrick to Ridley Hall or Lincoln, or from the parish direct to King’s or St. Aidan’s. It is not only that the details are different: but, more important, that Christianity here, while recognizably the same as everywhere else in essentials, is in other respects both nearer to the source and therefore much fresher, and also much thinner, lacking all the lovely religious luxuries we take for granted. *Acts* is comprehensible in Foochow in a way that it cannot be in Cambridge, because the kind of thing it depicts is going on all the time around us; but the richnesses of twenty centuries of development in doctrine, devotion and art, being mediated mainly by a handful of rather ordinary missionaries and some badly translated books, is lacking. Moreover, the gain in spontaneity and immediacy and relevance is to some extent offset by the absence of that balance and depth

which it is difficult for the Western Christian, heir to his ancient tradition, to avoid and difficult for an Eastern to achieve: it is however not impossible, and there is a very marked difference between third and first generation Christians. The whole problem is one of the principal reasons why opportunities for the ablest and most sensitive leaders, especially clergy, in the Younger Churches to come and study and still more live and pray in the English Church are so desperately needed: only so can they soak themselves in what God's people have been taught by God's Spirit over the long centuries, and Chinese themselves to take back the lessons that only Chinese can know China's Church to need. It is thus difficult to fit this type of theological education into the current English discussion. It can perhaps be said that our aim is to develop a type of priest who has been familiarized with modern knowledge and the modern climate of opinion, and can therefore cope with the doctor and official and student in his congregation and preach the Gospel intelligibly to those without; and to this extent our aims are similar to those of the C.A.C.T.M. Report on *Training for the Ministry*. It can perhaps also be said that we need to heed the warnings of Fr. Hebert, Canon Smyth and others not to sacrifice adequate devotional training to intellectual relevance.

### UNION WORK

Most of our theological institutions are union institutions. I am sure that this is right; and equally sure that it renders our one purely Anglican institution (the Central Theological School working in combination with the B.D. department of St. John's University) specially important. The union school is the only way in which we can build up institutions with anything like adequate staffs and libraries; and even so, we rely far too much on missionaries for teaching personnel. Moreover, in addition to the argument from expediency ("no way out") it is a positive advantage that the students should get their training together and learn something of each others' traditions. Each of the Churches is a travesty of the Church, our own beloved Sheng Kung Hui included. This is true, of course, of England too; but the fact is much more obvious in China, and the impropriety of disunion much more glaring. There is not at the moment a re-union scheme up for discussion here; and if there were, I should myself probably be against it, because under present conditions such a scheme would almost certainly involve an impossibly cavalier treatment of our Catholic heritage, and might indeed be the result of political rather than evangelical considerations. But the strain upon the patience, conscience and sense of fitness of Chinese Christians imposed by the present array of denominations and their mutual relations, which are generally cordial but neither deeply interested nor very understanding, is quite indefensible and is of direct assistance to the sects ("Little Flock" and such), one of whose slogans is "Chinese should not be troubled by the divisions of foreigners," and who would make more progress than they do if they were not themselves so fissiparous. The debt of the "Little Flock" to the Plymouth Brethren should, however, not be overlooked. The case for united theological training is therefore overwhelming; and its

practical problems are evident too. In particular, it is difficult—especially for Anglicans—to secure for their students sufficient training in the worship and doctrine and discipline of their own Church unless as, for example, at Canton, each participating Church has its own hostel with its own devotional life.

#### NUMBERS AND FINANCE

Numbers are at present surprisingly good. The fifteen years before the Japanese war were very bleak ones for Christians in the educated world, and few persons of college standard and still fewer of the B.D. level came forward. During the war the climate changed, and the colleges were surprisingly well filled. In Foochow we opened six weeks after liberation with the best class of new students both in quantity and quality that we have had. Whether this will last is another question. The climate in the senior middle schools and the universities is likely in future to be at least as wintry as in 1922-37, and probably much more so. Perhaps there is no single more urgent subject for intercession for the Church in China than that God will raise up out of that unsympathetic milieu a succession of young men to make up the numbers and renew the strength and vision of the clergy.

Finance is a problem whose true acuteness is not yet felt. Theological education is almost entirely financed from abroad, though the Diocese of Fukien, probably more nearly self-supporting than most, provides 80 per cent. of its funds itself. This is a potentially very dangerous situation, which it is very difficult to remedy since war and revolution have still further impoverished the Church.

#### CONCLUSION

The financial question apart, there are two outstanding challenges or problems. The first is, of course, how long theological education of the formal kind we now enjoy will be able to continue in the New Democracy. It has so far not been interfered with; but it would be profoundly un-Marxist to assume that this means there is a settled principle that it can continue. But that is a matter almost wholly beyond the control of the colleges or the churches.

The other is more within our power and is, in my judgment, a matter of even more far-reaching importance: it is the question of a Chinese Theology. Dr. T. C. Chao has recently sounded a call, which he had already done more than any one to answer, for a Chinese theology. At present, he says very truly, our theology is in effect translation from the West (either Western, mainly English and American, books translated, or nominally original works which are in fact written in a purely Western idiom). Let us therefore pray for some courageous Chinese to arise who will dare to think about the faith and publish their thought. Their thought will doubtless be heretical, and be bitterly attacked. That does not matter if only we can have some real and deep discussion about the meaning of Christianity.

To expect a creative theological movement to emerge from the Colleges we have been discussing, or from their English sisters, is no doubt to cry for the moon; but if our subject is theological training it

may perhaps be a legitimate matter for discussion, and there are no faculties of theology to take the intellectual load, so that if this work too is not tackled in the colleges, it is difficult to see where it will be tackled. About the fundamental importance of Dr. Chao's plea there can be no doubt at all. Christianity in this country looks to the educated either crude superstition or some impossibly trivial claptrap about service and mutual goodwill. It looks like that to some people in England too ; but in England if they take a very little trouble they can find out the truth. In China they are more than likely to be able after diligent search to find hardly a man or a book which will speak to their condition. We have barely begun the intellectual and æsthetic assault on the central citadel of Chinese culture ; and if that be not captured for Christ, our Chinese Christianity will not survive.

The thoughtful and intelligent student who drew the other day my attention to Dr. Chao's article thought it a very peculiar line of argument ; and that is the measure of our problem. Our students don't want to think, and generally speaking the Churches don't want them to think either. Moreover, of recent months the intellectual stage has been almost completely occupied by Dialectical Materialism, which seems at present to be the only live point of view among educated people. That will not last ; and if it forces the Christians to think in self-defence it will have been a good thing. But at the moment, it makes many people even less disposed to venture out into uncharted, rocky intellectual seas. But there are exceptions ; and upon them much depends. The seminal thinking and writing will not be done, save very exceptionally, in the theological colleges, but in the universities and elsewhere ; but it is upon the graduates of our B.Th. courses that we shall depend for that slow mastication of the work of the scholars which results in the *sensus communis* of the Church, and enables those who come long after to classify the scholars as Fathers or Heretics in a way that is not always just to the role they actually played in the life of the Church.

### BOOK NOTICES

*Unto a Full Grown Man.* Vol. VII : Anglican Mission (Evans & Southcott, S.P.C.K., 6s.). This series published for the Anglican Young People's Association is intended to provide material for corporate mental action for study groups. The method itself is excellent, and the material in this volume should be of great value to study groups of every age. It contains a complete conspectus of the Anglican Communion, and a wealth of reliable information which should stimulate thought and interest.

*The Official Year-Book of the Church of England, 1950* (Press and Publications Board of the Church Assembly, 12s. 6d.). This invaluable work of reference contains much new material on a variety of aspects of the Church of England and of the Anglican Communion. The statistical information is more complete than in any issue since 1939. The summary of the work done by the Convocations and by the Church Assembly will be particularly useful to readers overseas.

# SOME THOUGHTS ON A VISIT TO MISSION HOSPITALS IN SOUTH AFRICA

By MARY GELL\*

**T**HREE is a Buddhist story of a tiny bird, the francolin, who saw a great forest fire raging; full of grief and pity for the birds and animals in the forest, it dipped its wings in the water of a brook and then, flying high above the flames, tried to put the fire out by sprinkling the water on it. The great god Indra laughed to see that feeble effort, and yet his heart was touched, so that he sent a great storm of rain which completely extinguished the fire. The great god Indra might mean the children of this world, or the powers-that-be; and there is much truth in that story. It has encouraged me in writing about a country after a sojourn of only three months in it—that, and a growing conviction that the Holy Spirit can—and does—use our mistakes if we are willing to risk making them. Besides, this is no mere travel story. The journey was made, under authority, to try and understand the conditions in which medical missionaries have to work.

There had been things which Committee and Staff at home had found it difficult to understand—difficulties about government grants, and about misfitting staff; Colour Bar problems; and a failure to understand why the Anglican Church in South Africa, apparently so well and rightly founded, could not take over its own missionary work and cease to depend upon the Church in this country for staff and for finance.

The hospitals I visited, therefore, were chiefly those which depend upon S.P.G. for finding Staff or money or both, in part or entirely. But through the kindness and courtesy of many busy people, I also saw some government hospitals and clinics, and had interesting conversations with the matrons and doctors thereof.

Little of the history of South Africa gets into our school text-books, and I had not realized how extraordinarily complex is its racial picture. The fact that greed and ambition were the causes of movements and migration of peoples, black or white, makes the present scene one of intolerable tragedy. Let no one think any more of going to South Africa to have a good time or to make more money. Nothing but the most sacrificial service could atone for what has been done in the past; we must do all we can in friendship and service for all whose forbears our forbears have wronged. It is against a tragic background, for which we are partly to blame, that our missionary work has to be done.

\* Dr. Mary Gell was a medical missionary in China from 1924 to 1946, and was appointed Medical Missionary to S.P.G in 1947. She was in South Africa from May to September, 1949.

The facts about government grants became clear. We had not understood that two organizations were concerned in the finances of even one small mission hospital. For though there is a central Union Government (with its various departments located at Pretoria or Bloemfontein or Cape Town), each of the four provinces of the Union—the Cape Province, Natal, Orange Free State and the Transvaal—retains a certain autonomy in its Provincial Administration. This complicates the work of a hospital Superintendent. It is the Central Government Authority that is responsible for Public Health, and gives full payment for cases of infectious disease—a strictly and arbitrarily limited list of such diseases—and pays for the drugs used in the treatment of syphilis; and also takes full responsibility for the care, segregation and treatment of sufferers from leprosy. The Provincial Administration of each of the provinces is concerned, to a greater or lesser degree, in the care of the sick and the maintenance of hospitals.

In Natal and in the Transvaal, considerable sums of money have been given from time to time for capital expenditure and for the maintenance of mission hospitals; a definite sum is promised and given, and the hospital staff can budget accordingly. But not so in the Cape Province. In 1946 a Provincial ordinance was passed which was concerned with the medical care of the native: free treatment was to be provided in government hospitals—but, unfortunately, there are very few government hospitals; Mission hospitals were to be treated as “private” hospitals, i.e. hospitals run for private gain, and they were to get only 50 per cent. of maintenance (including Staff salaries), nothing at all for capital expenditure or repairs, and nothing for out-patients. The inadequacy of such grants for hospitals, operating mostly in sub-economic districts, is obvious; but an additional headache was given to harassed hospital superintendents by the fact that the grant for a given year was based on the actual expenditure for the year before, and most devastating adjustments were made in the middle of the year. It has proved impossible in all cases to budget properly. Again and again the hospitals have been faced with closure or bankruptcy; for the other 50 per cent. has always to be found, and little can be raised by fees. As a result of long pleading and many personal interviews with the Provincial Administrator it is now known (January, 1950) that the provincial grant for mission hospitals is to be raised to 75 per cent. for maintenance, and that £1 for £1 will be given for authorized capital expenditure. This is a great concession and ought to make it possible for a number of mission hospitals to continue, whose very existence was threatened a few months ago.

Much wonderful work is done in mission hospitals. That is almost taken for granted among missionary-hearted people; yet the miracles that happen almost daily are still miracles. No impartial observer can fail to see that here something is being done which is attributed by both healer and healed to God.

There is more than mere physical healing. It has been said so often that the mission hospital is “an outpost of evangelization”, or “the spear point in the evangelistic effort”, or “the front line in the battle against sin and superstition”; and it is true. Few realize the enormous

opportunities which a doctor or nurse has to speak to the need of the patient at the time of realization of that need. Examples of this can be found in all missionary story books, and perhaps we have thought of them as colourful glamour stories. But they are true. The medical missionary can be found, all the world over, overworked, beset with difficulties unimagined in this country, but happy and feeling himself blessed in his work.

But in South Africa it is not always so. It did seem to me that there, more than in other countries to which missionaries are sent, there is more discontent, unsettledness and sense of frustration among missionaries.

I cannot but feel that one of the main causes for this is that there is so little chance for a new missionary to learn the language of the people whom they are sent to serve. You cannot really know what people of another race are thinking about, unless you can at least understand their language. It is not demanded of a nurse or a doctor that they should preach to their patients or have classes of religious instruction for the nurses in training, though many medical missionaries have felt the urge or "call" to do these things, and many would if they could. To arrive in a new country and to be plunged into heavy work straight away, with no hope of learning more than a few stock phrases ("How long have you been ill?" or "Where is the pain?") must, and indeed does, cause the new missionary shattering disappointment.

True it is that there are many obstacles. It is wrong to think that more "primitive" people would have a relatively simple language and small vocabulary. I learned that most South African languages have the most complicated syntax and a dreadfully difficult system of multiple prefixes which make it impossible for a beginner to look up a word in a dictionary. There are so many different languages even among the Bantu peoples. Few, if any, natives know how to teach their own language. Yet, in our own Communion, a few outstanding priests have managed to learn; could not their experience be available for the less gifted ordinary missionary? Other missionary bodies, too, succeed, as far as I could gather. I was told that the Swedish Church Mission in Zululand has a rule that a new missionary is sent home after a year or so if he or she fails to reach a certain standard in the language.

The recognition of a difficulty is not a reason for despair. I feel that the main obstacle is that too many people have their time crowded with less essential chores, especially the clergy who have a large share of control in decisions relating to junior missionaries; and if the clergy do not feel it imperative upon them to understand and to preach in the vernacular, how should they think it important for a mere doctor or nurse? I would argue that it is almost *more* important for the medical missionary to have the language just because it often happens that our contacts with the non-Christian are sometimes at the very first time they have met a Christian, and at a time when they are conscious of need.

It was said that the African native is accustomed to being addressed by a spokesman in the presence of his Chief, and that it is quite right

in his eyes that a bishop or priest should speak through an interpreter. But I would still argue that the occasions when a doctor or nurse has a chance to speak of God are not often at ceremonies and functions, but in the lowly service of "birthing a baby" in a kraal, or dressing a wound, or giving an injection to a leper.

There are times when one feels that in our old-established Church of England we have forgotten the vital importance of preaching the Word. Over against the more evangelical bodies we have tended to emphasize, and rightly, the worship of the worshipped Church. But this we ought to do and not to leave the other undone. May it not be that the appalling and pathetic number of Christian sects in South Africa is due to our neglect and failure to pass on in an assimilable form the theology which lies behind our worship?

This is not said in reproach of missionaries in South Africa. Many of them, old and young, told me of their concern and sadness over lost opportunities. For the most part all are too busy to work out a scheme whereby every new missionary would have a good start on the language before undertaking responsibility and full work.

Is not this one of the ways in which the sending Society can serve the Church overseas? Until a centre for language study can be established—perhaps one for each main language area—a start might be made by insisting that every new recruit should spend at least a term at the School for Oriental and African Studies in London. But the better thing would be to have such a centre or centres in South Africa, where the student would not only study language but would gain knowledge of the country and its history, of tribal customs, of the great social and economic problems; and where pioneers in the tackling of such problems would find fertile soil in which to plant the suggestions and convictions acquired in their own painful experience.

It seemed to me as I talked to people that they did not realize how much the Church at home, acting through its Missionary Societies, cares about these things and wants to help in every possible way those who have been sent to so difficult a task overseas. In China and in India such centres have been going concerns for thirty years or more; they came into being through interdenominational co-operation. It is indeed an expensive undertaking for any one Missionary Society to build and maintain an institution of this sort. Perhaps, in South Africa, such co-operation, however desirable, may be ruled out because of enormous distances and sparse population.

Yet, if it is something that ought to be done for the cause of the Kingdom of God, then it *can* be done. It is only for us to seek the best way of doing it.

Another reason for unsettledness in missionaries and the difficulty of building up and maintaining a permanent Staff is that the missionaries are not always adequately provided for. Few, if any, want to work for a large salary; but the days are long since past when people could afford to give honorary or poorly-paid service without some guarantee that, in their old age or in case of invalidism, they would not be thrown back on their relatives for complete maintenance. After years of experience the large missionary societies have evolved a satisfactory scheme

covering all "Missionaries' Expenses"—i.e. furlough allowances, passages, and pensions. This scheme is available for all those missionaries who have satisfied the selection committees, had some special missionary training, and have been recommended for appointment to the Bishop of the overseas diocese.

But again, in South Africa, it has happened that medical work has been started, perhaps by one enthusiastic individual who has inspired his friends to contribute generously towards its maintenance. Staff has been recruited from home, often with no thought for the morrow. The original enthusiast grows old and retires, and much of the personal interest and support fades away; the institution—and its staff—have sometimes been left in a precarious position. Some of these places are still functioning, but are driven to find staff amongst people visiting South Africa for a short time. Such people, however good, cannot afford to stay for long, as they must go to better paid jobs in order to pay their passages home, or to save up for old age. It is unsatisfactory for the hospital to have a constantly changing staff—as the matrons of two government hospitals also told me. And it is wellnigh impossible to gain the friendship and confidence of the nurses in training in short periods of a few months.

To remedy this is not quite easy. A long-established society like the S.P.G. which budgets on a small income for work all over the world, cannot suddenly take responsibility for extra institutions and staff, even if asked to do so. It would be almost blasphemous to say that the planting of the Church (with its medical work) had been too haphazard and lacking in plan and strategy. Even if that were true, God can work in spite of our mistakes; and it is taking a grave responsibility to close down a hospital in a country where the number of hospitals is so terribly inadequate for the needs of the people.

As to the missionary work of the Church of the Province of South Africa, one soon discovered that though well established and well organized, its membership among white people is very small. I believe that only 17 per cent. of the white population are Anglicans. These, except in a few large towns, have little chance of developing strong Churchmanship. The white population is sparsely scattered; often one priest has to serve several widely-separated congregations so that few can make their communions more than once a month. In many places there is no church building, and a room in a private house, or a school, has to serve as a church. But it must be realized that, even if the white people enjoyed all the privileges of church life, which we regard so lightly at home, there are still too few of them to be able to make any large contribution towards missionary work among the natives. Some support is given, as for instance, to the Ovamboland Mission.

Much more should be done in presenting the needs and opportunities for service in mission hospitals to students and nurses at the Universities and training centres. It was good to visit a clinic run by the medical students at Cape Town University for the Coloured people at a suburb called Retreat. That the Coloured people appreciated this service was most evident from the large numbers of patients—the clinic carries on from 8 p.m. till well after midnight.

News of individual hospitals can be got from missionary periodicals and from personal reports of missionaries. This is an attempt to record some of the things to which we should give more attention. The problems of language study, of finance, of consolidation of the medical missionary work are easier to describe than to solve. Yet some solution must be found. Medical work is a vital part of the missionary endeavour of the Church, and the opportunities it offers are boundless : God is surely calling us to find the ways and means by which those opportunities may be seized.

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### BOOK NOTICES

*Red Earth and Summer Lilies* (A. DONALD MILLER, Lutterworth Press, 7s. 6d.). Readers will remember the moving article by Mr. Donald Miller in a recent number. In this book he describes anti-leprosy work in India, Burma and China. The work which the Mission to Lepers has achieved since its foundations in 1874 represents a magnificent Christian contribution to a world problem. This book should be read widely, for it gives fresh hope and presents a new challenge.

*F.U.T.C.* (D. M. PATON, C.M.S., 9d.). This is a brief but stirring account of Fukien Union Theological College—"a Christian training centre for Christian leadership." It is written by the author of the article on Theological Training in China printed in this number.

*For To-day* (D. T. NILES, Lutterworth Press, 8s. 6d.). Mr. D. T. Niles, an outstanding figure in the Methodist Church in Ceylon, has made a great contribution to the ecumenical movement. In this book he has provided daily Bible readings which are designed to help individuals and study groups to see Jesus in the context of the whole Bible. It will be very helpful to many.

*The School Island* (Sister Veronica of the Cross : S.P.C.K., 3s.). The "School island" is the island of Burrana in the Solomon Islands which belongs to the Melanesian Mission. The Community of the Cross took over the care of the island in 1936, and the work developed until the Japanese attack in 1942. With effective simplicity, the book tells of a splendid piece of missionary education.

*The Scheme of Church Union in Ceylon* (Lutterworth Press, 2s. 6d.). The official proposals put forward by the negotiating Committee for Church Union in Ceylon have now been made available for general reading in England. The Ceylon scheme has many important features and deserves most careful study by all who are concerned for Christian unity.

# MUTUAL HELP IN THE ANGLICAN COMMUNION

By CHARLES FORDER\*

**I**N the Report of the Lambeth Conference of 1948, the committee concerned, after speaking about the meaning of the Anglican Communion, its growth and its unity, goes on to speak of "closer collaboration between the widely separated parts of the communion." Then follow proposals for the formation of an Advisory Council on Missionary strategy, with an outline of the questions which might be referred to it. All the suggestions are such as would help to bind the many churches of the Communion together for mutual benefit, though no proposal could be given more than a sketchy outline.

Perhaps more could have been said with advantage about "the interchange of visits by bishops and other clergy of the various national churches." Many can testify how valuable it was to the Church of England to have teams of visiting bishops in each diocese for the Lambeth Campaign. An equally valuable mutual help has been in operation for some time, the visits to England of national clergy for various purposes; some as students continuing their studies at theological colleges, with advantage not only to themselves but also to their fellow-students; some as leaders in their own churches visiting England to study certain aspects of church life, as the place of cathedrals in the life of the diocese;† and others simply to work for a time in an English parish. It is with this last aspect of mutual help that this article is particularly concerned.

## I

The value of a visit to England of a national priest for definite parochial work is threefold. First, it is valuable to the visitor himself, for it helps him to understand the English, an advantage when he returns to his own church which may still have considerable connections with the mother church; it gives him the opportunity of meeting people of all kinds—learned and unlearned, wise and simple, devout and indifferent, zealous and hostile—and thus his own mind is broadened and deepened; it gives him the opportunity of learning pastoral methods, suitable maybe rather to the English priest, but capable of translation into principles for application in another part of the world; it gives him a more up-to-date view of the Christian Church, when perhaps his own church might be in danger of being conservatively mid-Victorian because this was the pattern of the Gospel when presented to the early converts of his church in the nineteenth century.

Second, it is valuable also to the English receiving parish. Colour bar difficulties are overcome, usually quite quickly, and parishioners

\* The Rev. C. R. Forder is Vicar of Drypool, Hull.

† Canon Howells, of Lagos Cathedral, came to England for this purpose in 1946.

are helped to understand a man of another race and colour. A visit of this kind is the most effective way of bringing home to a parish a realization of the world-wide church; for people to kneel and receive Holy Communion at the hands of a national priest certainly helps them to see that in Christ there is no East and West, black or white, bond or free. Missionary enthusiasm is kindled and support gained, and at the same time an appreciation of the meaning of modern missionary endeavour, the co-operation with younger churches. Many people have the idea that the priest-visitor must once have been pagan, was converted and afterwards became a priest, whereas he might well be a third or fourth generation Christian belonging to a church quite "grown-up" for a younger church. The priest himself might well be surprised to be asked how he was converted. Sometimes, of course, a convert does come to an English parish.\*

Nor is the widening outlook the only benefit received by the parish visited. For a year or more it has the privilege of the ministry of a priest helping the incumbent who might otherwise be short-staffed and overworked. The visitor brings his share of spiritual help, more likely than not with a definite evangelical note in his preaching, learnt because he has served in his home church amid pagan surroundings. It is true that the English Church is in the same position, but the fact is not fully recognized.

Third, the visit of the national priest is valuable to the Anglican communion as a whole. Such a visit forges links between a parish here and a parish there, between the clergy here and the clergy there, between a diocese in England and a diocese overseas, for future mutual help and co-operation both in prayer and gifts. Most of all the priest takes home with him all his new experience and knowledge, his wider views and deeper spiritual treasures for the advantage of his home parish and diocese.

## II

The visiting priest must, however, go to the right parish in England, just as a young English deacon needs to go to the right vicar and parish for his training. Perhaps most does depend upon the incumbent himself, but for the visitor to get the most out of his visit to England, the parish should be one where there is a wide variety of parochial activity, devotional, evangelistic, pastoral, teaching and social fellowship. Better still, as his stay in England will be comparatively short, it should be a parish where there is a staff of curates, for this both gives the visitor companionship, and also the advantage of knowing more than one type of priest.† The parish ought to be one which is well-worked and organized, rather than one where a new vicar is reconstructing parish machinery, though even in the latter circumstances the visitor can learn much from the way in which a parish is led out of chaos into community.

\* The Rev. Francis Najmuddin, a convert from Islam, and now working in the Diocese of Lahore, formerly served in parishes in the north and west of England.

† Best of all is the experiment of Liverpool Parish Church, where both African and Chinese clergy have been serving on the staff.

However, it is not sufficient for the parish to be one in which there is a variety of parochial activity ; it should also be one where training in pastoralia is actually given. Here again is the advantage of the visitor being on a staff where one or two men are receiving their training ; it is not enough to see and share in the work, but the principles and reasons behind it all should be taught and explained. The visitor is, in fact, something like a newly-ordained man, with respect given to his previous experience in his own land.

The parish should also be one of suitable churchmanship. No doubt this is ensured because visits are usually planned through the societies and their supporting parishes. Yet at the same time there should be opportunities for a national to improve his knowledge of the Anglican communion. His own diocese may be mono-chrome ; the diocese he visits in England will not be so. At least the parish visited will be on good terms with its neighbours so that, if necessary, the visitor may be helped to see a wider picture of the Church of England.

The parish should also be in such a position so that the priest-visitor can, without prejudice to parochial needs, be used in the deanery, perhaps in the diocese, certainly in local missionary circles. The primary purpose of his visit is parochial, for the mutual advantage of himself and the parish, but a secondary purpose is certainly the general mutual help in the Anglican communion. The priest-visitor ought not only to be co-opted at once to the local missionary committees, but also to be able to visit other churches as a representative of the younger churches and of the overseas mission field.

### III

Given the right kind of parish, the right kind of priest-visitor should be chosen. As the visitor is sponsored by his diocese, perhaps with the help of a missionary society bursaryship, the choice can be made with care. Usually the choice falls upon a young man ; he should be one who will be a future leader in his own diocese, one of those upon whom will fall the task of maintaining right relations with other national churches, particularly with the Church of England.\* His visit to England will help him for his future work of interpreting the mother church to his own diocese.

He should therefore be of some intellectual standard, a man of ability, with depth of spiritual life, and with some experience of pastoral work. He should have something to give, either as a man with an evangelistic message, or a man who is gifted in helping other souls devotionally and spiritually, so that his work in the English parish brings a blessing to the people there. His personality should be such that he is easily able to benefit to full advantage in a short visit, for the usual year is not long for the purpose. He should be stable emotionally, with even temperament, with understanding loyalty to his vicar, ready to meet and overcome misunderstandings inevitably certain to arise, and with

\* The present Bishop of Kurunegala, Ceylon, was at one time on the staff of St. John the Divine, Kennington ; the present Bishop of Kobe was for a time a curate in Sunderland.

a realization of the limitations of his usefulness in an English parish. Again, one who has been an important person in his own sphere, or at least marked as a coming man, needs something of the grace of humility to come to England to work under authority and in a position of comparative minor importance.

Once the choice has been made, then the right preparation must be given by the sending church. In this, the overseas missionaries from England, his diocesan authorities and other nationals who have already been to England, can all help. It is a big and by no means easy venture on the part of the one chosen to come to an English parish.

#### IV

Even when the parish and the man have been well chosen, there are still difficulties to overcome. Thought is always given to the preparation of the visitor, so that he may have some idea about his future relations to his host and the parish; nothing seems to be done to prepare the incumbent to understand and help his guest. Yet this is surely as important as the former. It should not be lightly assumed that an English priest knows exactly how to understand a national priest. The same comment might be made about appeals for English homes to be open to overseas students; hosts and hostesses need guidance if coloured men and women are to be truly welcomed in a way they can appreciate.

It is not always easy to find lodgings where the priest visitor can stay. Parishioners may be ready to receive his ministry; they are not so ready to lodge him. The vicarage is not the best place for hospitality, nor is it good for the visitor to be pushed around the parish to different houses in turn. He needs some place of permanent abode. Again it is not altogether wise for a national priest to go immediately to his parish if it is his first visit to England. A short time as a student, or as a sightseer will allow for self-adjustment in a way so that he will feel no resentment against his new vicar or parish. The best will in the world cannot prevent misunderstandings; anything to minimize them is all to the good.

There must be no impression of exploitation. Possibly the priest-visitor may come for a nominal stipend, and then the parish has the advantage of an extra priest at work at very little cost. It might be easy for the incumbent to fall into the temptation of using his visitor for many odd-jobs instead of furthering the purpose for which the priest really came. This is but thinly disguised exploitation of coloured labour.

With the people in the parish there are two dangers—one to give offence and the other to please. It will greatly offend the visitor if he is either ignored or patronized. He will feel rightly that this is no Christian behaviour, but only the colour bar with a thin veneer. Yet there are good church people who quite unconsciously give this impression, certainly without meaning to do so, and some who feel and show a kindly superior feeling. The other danger is the opposite. A select circle can make the visitor a pet and "spoil him" or try to do so, and it needs a strong character to resist. Every English curate

knows, or is told, of the danger of falling into the hands of a few, but clearly the danger is far less for the young English priest than for the young visitor, far away from his own country and friends, who is possibly feeling homesick, and with colour sensitiveness not far away.

Another difficulty is the slowness with which the visitor must undertake his duties, if he is the first priest-visitor in the parish. It depends upon the type of parish, but even where the parochial leaders have agreed to welcome the visitor, the larger part of the parishioners have still to be gained. They must be used to seeing him about the parish, hearing him preach, attend his services, and gain confidence in him before he will be welcomed at the occasional offices. With a little care he will win his way into the hearts of the people in all things.

The diocesan authorities at home ought to help more than they do. The visit ought not just to be a matter for the vicar of the parish concerned. The Bishop will give the visitor permission to officiate, but this could be done with greater effect if it were done by the Bishop in person in the welcoming parish. These visits ought to be acknowledged as important by the heads of both dioceses, with an interchange of courtesies between the bishops. There should be no impression that the receiving of a national priest upon a staff is a fad of the incumbent; it should be made the act of the whole Church.

## V

A word ought to be added about the other kind of visit—of the English priest to the younger churches. For years missionaries have gone overseas, and their devotion has strengthened the Church at home no less than abroad. Not all men are called to be missionaries, but some other priests from England might go on short visits to conduct schools of theology or pastoralia, or lead evangelistic campaigns, and so on. It will be for mutual benefit if such visits are sponsored by authority. In no way ought mutual help in the Anglican communion to be conceived as one-way traffic; it should be a real interchange of men and women.

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### BOOK NOTICES

*The Methods of Christian Education* (CLIFFORD M. JONES, S.C.M. Press, 7s. 6d.). The author of this most useful book is Senior Lecturer in Religious Knowledge at the City of Leeds Training College, and therefore is in close contact with schools of various types. Though written against the background of the new situation created in England by the 1944 Education Act, almost all the chapters are directly relevant to overseas education. Perhaps the author has attempted to cover too much ground in 120 pages, and some of the sections are treated rather superficially, but there is wise advice on methods of Christian education in every type of school, and a short but most suggestive chapter on The Training College. A particularly valuable feature of the book is the bibliography at the end of each chapter. Mr. Jones has made a timely contribution to the improvement of Christian Education.

## EDITORIAL NOTES

ONE of the objects of this REVIEW is to assist the growing corporate sense of the Anglican Communion by providing information about the Church in various parts of the world. It is with special pleasure, therefore, that we welcome the first number of "Pan-Anglican" which is published in the United States with the purpose of maintaining and fostering the personal and official associations which were made at the Lambeth Conference in 1948. Our new contemporary is unusual in having no regular subscription rate; the Editorial Staff is working as a "labour of love" and the expenses of publication are being underwritten by the Church Missions Publishing Company, though contributions will be gratefully accepted. The magazine will be sent on request to the Editor at 207, Farmington Avenue, Hartford 5, Connecticut, U.S.A.

The Editor of "Pan-Anglican" is the Rt. Rev. Walter H. Gray, Bishop Coadjutor of Connecticut, and we are fortunate in having from him in this issue an important article on the missionary outlook of the Church in the U.S.A. That Church has made a great contribution to the expansion of the Anglican Communion, and its missionaries have worked side by side with representatives of our own Societies in Japan, China, South India, and the Caribbean; as the Lambeth Conference Advisory Council on Missionary Strategy begins to be effective it may well be that increasing burdens will be laid on the American Church, and it is essential that we in Britain should understand its problems and its hopes.

Asia, in the political sense, is much in the news but comparatively little was heard of the Eastern Asia Conference of Christian Churches at Bangkok last December, though that Conference was "one of many scenes in the pattern of the East keeping pace with the West and refusing to be outdone by it." The article by the Bishop of Singapore, who himself played an important rôle in the Conference, indicates the significance of the events at Bangkok. Among the subjects discussed was the advance of Communism especially in China, from which country no delegates were able to be present, though the dilemma of the Chinese Church was in the minds of all. It is not easy at this distance to know sufficient of the facts to appreciate the gravity of the Christian position in China, and Canon Wittenbach's article therefore will be of particular interest.

Partnership can operate in every sphere of the Church's work; we have in this issue two illustrations of co-operative work in medical training at Vellore and theological training at Buwalasi—co-operation between the Church at home and the Church overseas on which the hope of the future depends. Such partnership is costly and if it is to be effective it must also be immediate. The response of the Church in this country to the need for men and women, fine as it is, falls far short of the need. "Events are in the saddle and they ride men"; though the Christian cannot accept that statement as it stands yet, humanly speaking, he must recognize that the situation allows no time for delay. Our help is needed now.

# “THE MISSIONARY OUT-LOOK OF THE CHURCH IN THE U.S.A.”

By THE RT. REV. WALTER H. GRAY.\*

“**T**HE most significant factor in the missionary outlook of the Church in America is that the Church to-day is realistically facing its missionary task.” These words of the Rev. Dr. George A. Wieland, Executive Secretary of the Home Department of our National Council, reflect the attitude and the actions of the General Convention which met in San Francisco last fall. The zeal and enthusiasm with which a record-breaking budget for missionary work was adopted were the outward signs of an inner determination to have the Church do, not the least, but the most we can to meet the needs and opportunities before us to-day.

In the past ten years the missionary contributions to the Church have almost doubled. On top of this, the budget for the triennium 1950-52 seeks 82 per cent. more than the amount actually contributed in 1949. These financial figures are significant, not so much because of the amount of money represented, but because they are an indication of an awakened interest in the missionary cause of the Church which can best be compared in the U.S.A. to the great advance recorded in 1835, when the Domestic and Foreign Missionary Society was reorganized to include every member of the Church. Then in a day when enthusiasm was low, the hearts of Churchmen were suddenly inspired with new fervour, and a great advance began.

There were many who went to San Francisco last fall who were pessimistic because of the weight of the problems of our day. They hoped that the General Convention would ask of them nothing more than they were now doing; but when the missionary cause of the Church was presented in a great appeal by the Presiding Bishop and buttressed by reports from Missionary Bishops at home and overseas, there seemed no other possible answer but to plan a great advance. The principal portions of the new programme come under four heads: Education, World Relief, Domestic Missions, and Overseas Missions.

## I. EDUCATION

The starting point of the new programme of missionary endeavour begins in the home parishes. The Church recognizes that perhaps its greatest weakness lies in the ignorance of its members, young and old, regarding the nature of Christianity itself. This stems from many causes, of course; but an easily recognizable one is the fact that our educational processes have been weak. Untrained or poorly trained teachers with inadequate teaching materials in class periods of insufficient length can only produce generation after generation of uninformed Church members.

\* The Rt. Rev. Walter H. Gray, D.D., is Bishop Coadjutor of Connecticut, and is Editor of “Pan Anglican.”

Under the able and courageous leadership of the Reverend Dr. John Heuss, the Department of Christian Education is preparing new teaching material to reach all age groups. Some of it has now been printed and has met with such an enthusiastic reception that the first printings were quickly exhausted. Other materials are in process of preparation, and it is anticipated that they will appear regularly.

Clergy leaders in religious education from each diocese have been assembled for special instruction, and these in turn will seek to instruct all parish clergy in the programmes. Then it is expected that special teacher-training classes will be held in each parish, and in this way the quality of Christian teaching should be greatly improved.

The new educational programme will emphasize adult training, seeking to repair some of the deficiencies resulting from less effective methods of the past.

A new development is the stress being given to the instruction of vestrymen and lay parochial leaders in the missionary cause of the Church. Groups of laymen from each diocese have been spending week-ends being trained to visit all parishes in the Church and to present in detail the world-wide missionary programme. It is felt that once our people really know what the Church is doing, they will support adequately the expanding programme.

### 2. WORLD RELIEF

Included in our regular missionary programme for the next triennium is the sum of \$500,000 annually for World Relief. This money is to be used mainly for our participation in the joint programme of Church World Service, which has sought to provide clothing, food and medical supplies to thirty-eight countries, aiding refugees, displaced persons and prisoners of war.

Much has already been done to aid in the re-establishment of churches in many lands. Immediately after the war, through the Reconstruction and Advance Fund, the Church raised \$7,500,000 for this purpose, most of which has been put to work. In 1947 the Presiding Bishop's Fund for World Relief was begun and for three years over \$1,000,000 per year was raised in special appeals.

### 3. DOMESTIC MISSIONS

In one-third of the continental U.S.A. live one-twentieth of its population. This territory holds our thirteen domestic Missionary Districts. Perhaps some idea of the unusual problems involved will be made clear by the fact that the Missionary District of New Mexico and South-West Texas contains 153,394 square miles; yet the total population therein is only 706,608. This is over one and a half times the area of the British Isles, but contains only about  $1\frac{1}{2}$  per cent. of the comparable population. In Arizona there are 113,810 square miles, with a population of 499,261. The Missionary District of Nevada contains 110,540 square miles, and the total population there is only 110,247.

It is easy to see from the foregoing figures that it is practically impossible for such thinly-populated dioceses to be self-supporting. How-

ever, many of the Missionary Districts are making rapid progress towards becoming independent. The advances being made are indicated by the fact that while ten years ago the National Church paid 60 per cent. the cost of the work in the Missionary Districts, to-day the National Church pays only 23 per cent.

During these past ten years missionary stipends increased on an average of 36 per cent. However, to-day they average only \$2,200 and the new budget of the Church seeks to bring them to a much higher level. There are 266 missionary workers in our domestic Missionary Districts.

The U.S.A. is growing rapidly. The number of its people are now estimated to be in excess of 150,000,000. Moreover, certain areas, notably the Pacific Coast, are drawing many people from other sections of the country more rapidly than the local dioceses can provide the ministrations of the Church for them. Thus the matter of great shifting population becomes a missionary problem for the National Church.

Certain groups offer special opportunities: rural areas, racial and other minority groups (Negro, Indian, Chinese, Japanese, etc.), colleges, foreign-born people speaking no English, the armed forces, etc. The National Church must and does help in all of these special situations.

Support for a new programme of building improvements and expansion is being sought, as well as for improvements of equipment. Great progress has been made, for instance, in the work of the American Church Institute, which deals specially with Negro churchmen in the south. In the past six years alone, thirty-six new buildings (churches, parish houses and rectories) have been built. The present Missionary Bishop of Liberia, when in charge of the programme in the U.S.A., gave impetus to this expansion, saying, "The time is far past when you could do an adequate job with inadequate equipment."

In line with the new approach to racial problems, the Bishop Payne Divinity School (which has a student body exclusively Negro) has been closed, at least temporarily, and our Negro candidates for Holy Orders are being educated in other seminaries. However, in the past there have usually been Negro students in most of our other theological seminaries.

Special attention is being paid to the men in the armed services. New problems have arisen by reason of the greatly increased size of our forces and the youthfulness of the enlisted personnel. As Chaplain Percy Hall, Executive Secretary of the Armed Forces Division of the National Council, reports, "During the strain and stress of war there is little time for idleness; but during the time when we are not at war much more free time is given, and many more problems arise." This is, of course, a familiar story and one with which the Church must seek to deal.

In presenting the domestic missionary programme to the 1949 General Convention, the Reverend Dr. Wieland said, "There is abundant evidence of a complete awakening of diocesan responsibility for neglected and forgotten areas. Administrative procedures are being overhauled, budgets re-examined, surveys invoked, to the end that Church extension may be more aggressive as well as more effective. All this is one part of the healthy and hopeful picture I see in our overall domestic strategy."

#### 4. OVERSEAS MISSIONS

The Church in the U.S.A. works also in the Orient, in Latin America, in certain islands of the Pacific and in Africa. Through our overseas department aid is given to twenty-nine dioceses and Missionary Districts in nineteen countries. Some aspects of the work will be found in the following summations :

##### ALASKA

While Alaska is a part of the American mainland, its work comes under the Overseas Department. This section of the world is one of increasing importance, both because of its inherent resources and also because of the part it plays in the strategy of national defence. Our Church's work there is to the Eskimos and Indians, as well as to the white people.

The new Bishop of Alaska is our youngest in age, having had to wait to be consecrated because he had not yet reached the minimum age of thirty at the time of his election. In view of the rigorous nature of the work it is especially necessary to have a vigorous as well as a consecrated leader. Bishop Gordon states, "Alaska is a Christian land. The Church is firmly established there and it has won the respect and confidence of Alaskans."

##### JAPAN

At the San Francisco 1949 General Convention the Presiding Bishop of the Nippon Seikokwai said, 'The young Church in Japan stands at a critical point in her life. But from the ashes of war and disaster we are trying to recover and rebuild the Church in Japan. We ask for assistance until we have time to recover our strength and are able to stand alone, a free, independent, self-supporting National Church.' Some portion of that necessary assistance the Church in the U.S.A. is seeking to give ten dioceses of the Church in Japan. In so doing we are not unmindful of the statements of General MacArthur that "democracy cannot be established in Japan without Christianity" and that the Christian Church faces there its greatest opportunity in 500 years.'

##### OKINAWA

A new area of our missionary activity is on the Island of Okinawa. Formerly the Bishop of Kyushu of the Nippon Seikokwai presided over the Japanese Anglicans on the Island. It is no longer possible for the Japanese Church to minister to them, and the Church in U.S.A. is recruiting a staff to man new missionary work there.

##### CHINA

Historically, the missionary work of the American Church in China, now more than one hundred years old, has been confined largely to the Yangtze River Valley. Our three Missionary Districts are co-terminous with three dioceses of the Chinese Church. In addition, the new Diocese of Yunnan-Kweichow has been added. These four are, of course, among fifteen dioceses of the Chung Hua Sheng King Hui, the Holy Catholic Church in China. That this young church is in grave danger from the tide of Communism needs no elaboration here; yet we are confident that what has been established by God will prevail, and we have faith in the splendid leadership being provided by our Chinese

brethren. As a token of our belief in the Chinese Church, the appropriation for 1950 is the same as that for 1949. We feel full support of the work was never more necessary than it is now.

#### SOUTH INDIA

Our work in this territory is confined to an annual appropriation for the diocese of Dornakal; but there is wide interest in the U.S.A. in the Church's work in India.

#### PHILIPPINE ISLANDS

Our work here is largely with the English-speaking people, the Chinese Christians in Manila, the Igorot tribesmen of Luzon, and the Moro, Illacano, and Tiruras peoples in Southern Mindinao. 27,000 are enrolled in Church life and work. A native ministry is being developed. At present there are twelve Filipino clergymen, also twelve young Filipinos studying for Holy Orders in the theological school. Every mission suffered damage in the war, and many were completely destroyed; however, the rebuilding programme is now well under way.

One extraordinary development is the fact that the Apostolic Succession has been given to the Philippine Independent Church, which has a strength of 1,500,000 members, and some of their young men are being trained in our theological school.

#### HAWAIIAN ISLANDS

The Bishop of Honolulu in his address to the General Convention said, "The Missionary District of Honolulu stands at the crossroads of the Pacific. Our ministry is to native Hawaiians and to island peoples from the vast reaches of the far Pacific, to people from the Asiatic mainland, from America, and from the old countries of Europe. It is a ministry of all nations and kindreds and peoples and tongues. Like all other Missionary Bishops at home and overseas, I have plans and hopes for the future. Give us the men and the means. We will do the task you have committed to us."

#### LIBERIA

This African country has long had associations with the U.S.A., and our Church's mission is an old one. The present Bishop is seeking especially to develop Liberian leadership. We have elementary schools, high schools, and Cuttinton College (which, after being closed for twenty years, has been rebuilt on a new site). The latter is the only Church institution for higher learning in the Republic. In connection with it, a theological school has been established. This makes it possible for young people to be trained from the elementary level on through theological school entirely under Church auspices. St. Timothy's Hospital is an integrated and effective part of the programme.

In view of Liberia's increasing importance, the Church is especially concerned to meet out responsibility there.

#### SOUTH AMERICA, CENTRAL AMERICA AND THE CARIBBEAN

The growth of the Church in Brazil has been most heartening. The Missionary District of Southern Brazil was established in 1907. In 1949, because of the extraordinary growth which has come, the work

was divided into three districts, Central Brazil, Southern Brazil, and South-Western Brazil. Two of the three bishops are native Brazilians, as are 90 per cent. of the clergy.

Growth is also being manifested in the other Missionary Districts of this area, which is part of what is called the "Atlantic Division" of the overseas work. As one bishop remarked, "It is a common fallacy to think of these areas as being entirely Roman Catholic. The fact of the matter is that the majority of the people are totally unchurched. Experience indicates that most of that group are Episcopalians, but we haven't given them the chance to find it out yet!"

That opportunity the Church in the U.S.A. is now seeking to provide more effectively through its new missionary programme. Doing this work is not always easy, as Bishop E. Salinas y Velasco reported to the San Francisco General Convention, "We in Mexico know what the Apostle Paul meant when he spoke of being stoned and beaten with rods. Our clergy and people have suffered similar experiences in the past year and at the hands of Christian brethren; but the work goes on. It grows from year to year, if slowly. It is in the hands of Mexican Churchmen. I am a son of Mexico. With one exception my clergy are all Mexican."

The Bishop of the Panama Canal zone has a greatly enlarged territory, consisting not only of his former district, but also of Nicaragua, Costa Rica, and the northern half of Colombia. This covers 565,461 square miles and has a population of 12,000,000. The Bishop states, "We are faced with unlimited opportunities."

In Cuba the Church now numbers 43,000 members, and the Bishop says, "We could have many more if we had more men, more churches and more schools."

Haiti and the Dominican Republic are separate jurisdictions, but share the same bishop. Haiti has 38,000 Church members and seventy-four missions. Of the twenty-seven clergy twenty-six are native Haitians, and there are ten students in the local theological school. The work in the Dominican Republic is on such a limited scale that its usefulness is restricted. However, it is hoped that improvements can be made in the years ahead.

The Church's work in Puerto Rico has been carried on for only fifty years, following the Spanish-American War. There are now 12,000 Church members in twenty-six congregations, a hospital and school of nursing, rural clinics, five parochial day schools, and an agricultural school for boys, which is the only one of its kind on the island. The Bishop states, "Our future growth is limited only by our available means and man-power." The Bishop of Puerto Rico is also in charge of the work in the American Virgin Islands. While he has only five clergymen and one woman worker, 6,000 churchmen are enrolled.

The overseas work of the Church in the U.S.A. is under the leadership of the Rt. Rev. John B. Bentley, D.D., formerly Bishop of Alaska. He summarizes his plans in these words, "The Overseas Department as a policy and a plan that will enable the Church to husband her resources in some areas while launching an all-out attack in those fields which properly may be called 'strategic areas.'"

### CONCLUSION

This article is being written immediately after an event of unusual interest and effectiveness. On March 12th the Presiding Bishop of the Church in the U.S.A. spoke to the members of every parish and mission by radio. In each church a receiver was placed, and through it came the stirring call to support the new programme of Missionary Advance with our prayers and gifts and service.

The concluding words of Bishop Sherrill were, "In the service to-day we have said, 'I believe in God. I believe in Jesus Christ. I believe in the Church.' If you do not believe these statements, then nothing I have said has relevance. But if you do, then there is the right to ask the prayerful dedication of our means and above all of ourselves to discipleship of the Lord Christ. A strong heroic Church will then meet gladly and victoriously the issues of our time."

The final results of this appeal will not be known until the end of the current year; but already the reports which have come are heartening, and whatever the final outcome may be in terms of dollars received, there will, God willing, be a genuine advance in the missionary work of the Church in the U.S.A. We trust it has already begun.

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### DEVALUATION

All our planning for 1950 has been upset by the devaluation of the £. At the time of writing, the Diocesan Finance Board still has the matter under consideration. It is probable that they will have to consider a "cut" of 20 per cent. in Stipends of European Staff, African Priests, and African Teachers, as well as a small "cut" on the Hospital Expenses. We shall probably close down the College in Lourenço Marques in July, 1950, after the boys have sat for their examinations.

All this will save us about 100,000 escudos (about £1,250) in a full year, and, on this basis, there is some chance of our just balancing our budget.

It is a pity that we shall not be able to increase stipends of European Staff and of African Catechists, as we had hoped. However, it will probably not be necessary to "cut" wages of African Catechists, and some of the lower paid ones may even receive a slight increase.

We hope very much that these "cuts" will only be temporary, but that, of course, depends upon what extra help we can receive from England and South Africa.

Last year, the Africans themselves contributed well over £1,000 towards the expenses of the Diocese. Figures for 1949 are, of course, not yet available, but it is probable that this figure (already a record) will be exceeded. Sacred Synod, 1949, gave permission to any Mission District to increase the amount of Church Dues payable by our Africans (up to not more than double the present official figure) and some Districts have already made slight increases.

*From "Lebombo Leaves," January, 1950.*

# THE BANGKOK CONFERENCE

BY THE BISHOP OF SINGAPORE\*

THE Eastern Asia Conference of Christian Churches was held at Bangkok from December 3rd-11th, 1949. It was parallel to "Amsterdam"; not derivative from it. The Eastern Conference could have taken its place in the history of the Christian œcumical movement if delegates from all over the world had never gathered in the Concert Gebouw; but if that is true logically, it must be added that "Bangkok" was roused by "Amsterdam." It was one of many scenes in the pattern of the East keeping pace with the West and refusing to be outdone by it. Sponsored by the two œcumical movements, the International Missionary Council and the World Council of Churches, "Bangkok" recognized its debt to them, and will surely repay it handsomely. Nevertheless, like "Amsterdam" it was conceived and born of a matrix independent of any organization. "Bangkok" was a response to the motion of the creative Spirit moving upon the passion of nations to bring the things which are of Christ to the peoples of the East.

The sense of the operation of the Spirit was strong upon the delegates, for the Conference was an act of reconciliation. Japan knelt beside many countries where her name recalls dark and terrible memories; Korea, the Philippines, Indonesia, Malaya, Burma. (There were Chinese present also, but the main delegation could not get through). It was, further, a conference of reconciliation to which delegates came from nations proud of their newly-gained freedom and met delegates from the nations which had been their rulers. For though the great majority of the members came from the East, there were also representatives, as Observers, of the Dutch to meet the Indonesians, of the British to meet the Indians, of the Americans to meet the Filipinos.

No member of one of the older churches could fail to be roused at Bangkok by the evidence of vitality amongst the younger churches. From almost every country reports were brought of the growth of the indigenous churches, of their increasing independence of help from the West, and of the creation of entirely local or national leadership. Self-determination and financial independence forced upon churches by the War have remained as a permanent feature gladly accepted in countries where the tide of political independence and nationalism is flowing strongly. This does not mean that the Churches of Eastern Asia are sitting back to enjoy the fruits of "liberation." On the contrary. The note of all the field-surveys (of which Dr. Charles Ransom gave a masterly and lucid summary) was evangelism. The Churches of the East are on the march. This is true in inverse proportion to their dependence on the West. Not, of course, that expatriate missionaries

\* The Right Rev. H. W. Baines has been Bishop of Singapore since 1949.

are a dead hand on Evangelism ; but that evangelistic zeal is set free when a church stands on its own feet. The Eastern Churches learn that they are not Churches unless they are sharing and spreading the Good News ; and they know now that unless they do that themselves, nobody will do it for them. They must march or fall back.

The work of evangelism, as reported to the Conference, is carried on by many means. Certain plans were common to the various countries. The recruitment and training of the ministry takes a prominent position in these ; and parallel to it is the training of laymen both individually and in teams for Christian witness. Here an important development emerged in the decision to train men at different levels for work amongst different social groups. Countrymen are being trained in town colleges to return to their villages, while a different and special training is given to men who are to work among students or, again, among factory workers. The adaptability of the plans for training lay witnesses was no less striking. In this case, as in the Philippines and in Indonesia, men and women would be called in from the country to a neighbouring town every week-end for six months or more, according to their progress, and then receive a concentrated month's course of instruction and preparation with a team of others like them. Returning to their homes and work they would practise what they had been taught for six months, and then go back again to the college or centre for conference with their colleagues, to compare notes and receive further instruction.

In such work, both in the training and in the evangelism the need for Christian literature is urgent and obvious. Here again, especially at the simpler levels of propaganda, important experiments are being made.

These tasks of training for the ministry and for lay witness, and in Christian propaganda are two of the most important fields for continuing co-operation with Christians from the West. For both, of course, familiarity with the language or languages concerned would be an indispensable qualification. In this connection two difficulties must be noted. While in some countries help or partnership are readily welcomed, in others the movement for national liberation has been so recently completed and the ambition of entire independence and self-sufficiency is so strong that offers of Western assistance can be made only with great delicacy and patience. There are places where a man or a church accepting help in service, money or kind from a Western source for Christian purposes is suspect as disloyal to the national movement.

The second difficulty comes from the depth and patience of the theological work required of those who share the evangelistic enterprises of the younger churches. Plainly the foundation of training ministers or lay witnesses and of a sound, as distinct from a sensational, propaganda lies in theology. Men who are to take a lead in training for the ministry, in directing the enthusiasm of young volunteers, and in the production of Christian literature eloquent to the peasant and to the student must possess the pentecostal gifts. They must have been with Christ Jesus "from the beginning until now" ; must witness so to His resurrection ;

must speak "in other tongues" "the wonderful works of God." Such grace at any time is received by few; and it appears that to-day the ministry of interpretation is greatly hindered by the decline in recent years from the high standard set by the missionary pioneers both in linguistics and, even more, in the study of the culture, traditions and religions of the East. It is sometimes suggested that the grasp of the theological verities of Christianity by Christians of the East is unbalanced and shallow, and that they are therefore an easy prey to the disproportion of false doctrine. If so the West cannot afford to throw a stone. But absence, whether by death or political exclusion or by impatience, of deep and reverent study of the Eastern mind by the West is an equally stubborn obstacle to the maturity and fulfilment of the Catholic religion in the younger churches.

The evangelistic drive of the Eastern Churches was a tonic and challenge to all at Bangkok. Numbers are being added daily to the Church. The privations of World War II have produced a paradoxical harvest in added strength and renewed vigour in the Asian Churches. For which may the Lord be praised! This expansion of Christendom in Asia, however, made the more puzzling the apparent indifference of the Asians to two paths of evangelism well-trod these forty years since "Edinburgh." I mean the policy of naturalization and the search for Christian unity.

If the domestication of Christianity in the language, culture, art and society of a nation is more than the bright idea of a few missionaries and is essential to a religion of incarnation, transfiguration and resurrection, it is more than puzzling to find the response of many Asians themselves to this attitude lukewarm. Not least at a time when national feeling is running so high. It maybe that "naturalization" has been pushed only temporarily into the background by more immediate agenda. But something of lasting importance to the whole church throughout the world is at stake. There are, of course, many lions in the path of those who hope to see the Chinese Church or the Indian Church consecrating to the worship of God Indian or Chinese means of expression, materials, traditions, society. Yet it is significant that when, at least in some countries of the East, little consideration is given to this ambition, little or no impact has been made or is being made on the ancient religions and their disciples by Christianity.

The unexpected silence at Bangkok on this subject was variously explained. It may be due to the fact that "liberation" is now an achievement in India, Burma and Indonesia where ten years ago it was a controversial ambition. It may be due to the disillusion with their own culture for its bankruptcy in producing the administrative ability, integrity, and sense of public responsibility which are needed to carry the burdens brought by political liberty to an Eastern nation. Neither of these explanations encourages complacency. Or perhaps the reason is found in the discovery by the Eastern Churches of the objective uniqueness of Christianity, undisguised by any Western or political associations. But even so the method of the Gospel may not be denied, and the problem before the Christians of the East is simplified only, not removed.

Equally strange was the fact that Christian Unity did not become a pre-occupation of the Conference. Evangelism, the need to hear and receive the Word of divine truth in Jesus meeting the need of the world, drew the delegates together, as at Amsterdam. But unlike the earlier Conference we did not find ourselves driven to wrestle with disunity as the chief impediment to evangelism. Some sought to explain this by saying that individual Christians and Churches were so wrapped up with their own experience in Christ and their own job for Him that they had no time to spare for reflection on the effects of disunity and separation in their own country nor for negotiation to bridge them. There was some evidence that denominationalism is growing with the accession of strength to each group or church in the East. They are, for the simple disciple at least, distinguished not so much by differences in faith and order but in organization and by where they are to be found. It is, after all, only the minority of Christians who have to travel, in the vast rural spaces of the East, who realize the fragmentation of the Church : and the policy of "comity" keeps the various churches at arm's length, except for the leaders. It was certainly surprising to hear so little said at the Conference about the Church of South India. If this was due, as some believe, to the attitude of many of the younger churches in Asia regarding Christian Unity as no more than the discovery of an administrative formula to fit the local situation, then the prospect for theological unity and united worship and witness in the East is not bright. If the Asian Churches are to be spared the pain of separation and the scandal of sectarian ambitions, which have so weakened evangelism in Europe and America, there is need for us to pray without ceasing *ut omnes unum sint*, and for any help the older churches can humbly offer in building a foundation in Christian theology.

"Bangkok" with its message of evangelism was held against a background of the expected resurgence of the ancient religions, and of the fact and threat of Communism. The word resurgence is used rather than renaissance because it is a new thrust rather than a rebirth that is expected. That there is a felt need for rebirth was indicated by the efforts made in India to claim that Hinduism contains, and always has contained within itself, the resources required by a nation emerging into political responsibility and facing the vast moral demands that it makes. For the rest there were signs that in some of the countries represented, Pakistan, Ceylon, Indonesia for example, Islam and Buddhism are staging a return either associated with nationalism or stimulated by it. There are many millions living in Asia, in China, Korea and Thailand, where there is a religious vacuum. Over these vast territories the Eastern religion and Christianity compete. But the serious consequence of the anticipated revival of Islam, Hinduism and Buddhism with a nationalist motive is that Christianity will have to make headway against a more definite and concerted opposition than before ; and that resistance to Communism as now developing in Russia and China, and the mounting of a counter-attack theologically and socially will be weakened because disunited. Either way the first victim is religious liberty.

Ten years ago the Nazi and the Communist campaigns against freedom of religion were looked upon as exceptional outrages on civilization.

Now religious liberty is the exception. With the exception of Thailand, whose kindly hospitality the Conference enjoyed, it is doubtful whether religious freedom in the sense of the Charter of Human Rights exists in one of the countries represented at it.

The Conference met, also, under the threat and advance of Communism. The lamented absence of the Chinese delegation was a grievous handicap to the delegates in facing this challenge and estimating its significance for Christian evangelism. Yet the Eastern character of the Conference (a fact which Moscow has since tried to conceal) distinguished the discussion of this theme from its usual West versus East version. Guided by the penetrating interpretation given by Dr. Visser 't Hooft and moved by the accounts of persecution in Korea the Conference sailed between the Scylla of negative denunciation and the Charybdis of appeasement of Communism. Its Report reads "The Christian has the task of redefining and reinforcing democratic institutions and values in the light of the Christian faith, supplying a moral dynamic which they lack to-day. The fundamental rights of the human personality cannot endure except as they are acknowledged as derived from man's relation to God in Christ. The Christian Truth alone can judge and save democracy from breaking down in face of the forces of totalitarianism of the left and the right, and make it truly social."

As time goes on it will, I believe, be seen that in the Providence of God "Bangkok" was convened at the right and critical moment. Now that the Conference has been held and brought so great an encouragement to its members experiencing the power of the Resurrection and the Fellowship of the Holy Ghost, it must appear to the future historian either as inaugurating a period when the Eastern Churches failed to respond to the call of God which they had heard and confessed, or as a landmark in the increasing ecumenical movement in which the faith once delivered to the Saints is shared by integration and growing unity with more and more of God's peoples, as the divine purpose is fulfilled in the willing tribute of the nations to Christ of their inheritance and societies in the one Church.

### NEW DIOCESE OF KURUNEGALA

#### THE ENTHRONEMENT OF THE RT. REV. LAKDASA DE MEL, M.A., AS THE FIRST BISHOP

In the town where he served his first curacy twenty-two years ago, the Rt. Rev. Lakdasa de Mel was enthroned first Bishop of the new Diocese of Kurunegala. Beyond the stout monoliths of Trinity College Chapel, where the unique ceremony was held, might be seen the blue-hazed hills that hide the boundaries of the new Christian autonomy—so writes a journalist who was present on that occasion.

*From "The Ceylon Churchman," March, 1950.*

# THE CHURCH IN CHINA

By H. A. WITTENBACH\*

*“One called unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night.”—ISAIAH XXI, 11-12.*

**A**N equally equivocal answer must be given to anyone who enquires of conditions in China to-day. None but the blindest of optimists have expected aught else, for the problems of China are so vast and so complicated that no easy solution is possible.

## ECONOMICS

China is over-populated. Without large-scale agricultural reforms, millions of people will be under-nourished and many must die from famine. Dr. Lowdermilk has stated that acre for acre the “good earth” of China is as productive as that of any other country, but man for man productivity is far too low. One mow—a Chinese acre equal to about one-sixth of an English acre—will normally grow enough rice to feed one man for a year. An average family of five “mouths” must therefore farm five mow of land for subsistence. But in an organized community there are many who, because of other duties, cannot grow their own food—officials, doctors, teachers, merchants, soldiers, craftsmen, transport workers and the like. The farmer must therefore cultivate enough land to provide food not only for his own family but also for all these others. Actually there is not enough good land to grow food for the 470 millions of Chinese. In addition to the policy of land-redistribution of the People’s Government, therefore, there is urgent need for water conservancy projects, flood control, improvement of farming methods, eradication of diseases of man, animal and plant. But such things require expert assistance and involve capital expenditure. The development of industry is thus necessary, partly to absorb the surplus population for whom no land is available and also to provide goods for export to gain the money to pay for foreign imports.

All these facts are recognized by the new Government. They are also recognized by the Kwonmintang remnant in Formosa, and that is why the strict blockade of China’s ports has been maintained and the industrial areas of the coastal towns are bombed continuously.

## A TRAGIC MISTAKE

The failure of the British and American Governments to withdraw recognition of Chiang Kai Shek’s regime in Formosa has been a tragic mistake. The Nationalists have been ousted from China proper not so much by force of arms as by popular disapproval. By no stretch

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of imagination can they be regarded as the rulers of China. Any hope of their staging a come-back has been dissipated by their tactics of blockade and aerial bombing. Apart from the widespread destruction of property, the heavy loss of life and the injury to thousands of innocent Chinese, countless multitudes are condemned to poverty and near-starvation by this disowned and discredited Nationalist Party, which nevertheless is permitted to continue to represent China on the United Nations and to share in talks on World Peace. It is not surprising that the British offer of recognition of the People's Government of China has met with a cool reception. Nor is it any wonder that Mao Tse Tung accepts the claim of Soviet Russia to be the only power that is really working for peace. Our countenancing of the Nationalist blockade is preventing trade between China and the Democratic Powers and forcing China into the economic toils of Russia.

### THE NEW ADMINISTRATION

The People's Government, with no experience of large-scale administration, has found itself suddenly in control of the largest nation in the world. Mao Tse Tung has stated his policy :

We must overcome difficulties and master what we do not know. We must learn economic work from all who know the ropes, no matter who they are. We must acknowledge them as our teachers and learn from them respectfully and earnestly. We must not pretend to know what we do not know. Do not put on bureaucratic airs. Stick to it and eventually it will be mastered, in a few months, one or two years, or three to five years.

Many of the officials of the former Government have, after a period of indoctrination in the principles of the New Democracy, accepted office under the new rulers. Postal and telegraph services have been restored to normal : all China's pre-war railways are again in operation. Government food stores have been opened all over the country to distribute essential foodstuffs at minimum prices. Many factories have been moved out from Shanghai to places nearer the source of raw materials, thus counteracting Nationalist bombing, and also reducing the population of that badly congested city.

The town of Shao-hsing provides a typical example of efficient administration. This town, the "Venice of China," is intersected by canals which formerly served as rubbish tips and, consequently, were blocked. The stagnant, slimy water was used for washing clothes and bodies, and was also the water used by most people for drinking and cooking. Within a few months of the change-over, the canals had been cleared and clean water ran freely. Rubbish bins were erected at street corners and emptied regularly, and woe betide the person who deposited rubbish elsewhere. Street stalls were centralised in a market place to prevent congestion of the narrow streets. The "spirit money" industry, which formerly gave employment to the majority of the population, has been stopped as non-productive and superstitious. In its place cotton growing, spinning and weaving are being introduced.

There we see commendable efficiency and constructive planning. There also is discipline. A missionary writes :

Discipline has never been enforced and from earliest childhood the meaning of the word has never been taught. So, of course, it comes hard when it is suddenly written over all that is done. Taxes must now be paid on the exact date and with the money carefully counted and labelled or else punishment is meted out. If you go beyond the bounds of your selling licence it is taken from you, and so on. No slipping out of it with palm-greasing or a bit of bluff.

There is evidence that administration in rural areas is less efficient than in the towns. This may be due to the employment of the best people in urban administration where they have the assistance of trained officials. It may also be due to the problem of providing adequate supervision of the more remote officials. Country districts are also troubled by a recrudescence of banditry, ever an accompaniment of poverty and of the presence of disbanded soldiers.

### THE CURRENCY

For some months after the assumption of power by the People's Government and the issue of the People's Banknotes, the currency remained stable, and this brought untold relief to the nation. However, inflation has again started, and it remains to be seen whether the government will be able to devise means to bring the currency under effective control. At the root of the trouble is the shortage of food, but the heavy taxation would seem to be another cause. An honest administration is an expensive administration, since it necessitates the payment of adequate wages to all government employees. It takes time for a people who have for generations suffered under heavy taxation for the enrichment of the officials to learn to regard their payment of taxes as a necessary sacrifice for the common good. The farmer who formerly paid half his crop to his landlord and now, having been given the ownership of the land he cultivates, finds he must pay half his crop in taxes to the government, does not easily see where he is any better off. The property owner who has to sell his family treasures to pay land and house taxes is reduced to desperation. In the long run a stable, honest and efficient administration will bring happiness and comparative prosperity, but in the meantime there is widespread distress. To own property is a liability : to sell it, an impossibility. Failure to pay taxes brings fines and eventual imprisonment, but to fill the prisons with people unable to meet taxation demands will benefit nobody. The government is desperately in need of money, but its taxation policy will have to be revised quickly if it is not to defeat its purpose. The ending of the blockade and the resumption of foreign trade would lift a heavy burden not only from the government but also from the people.

### OFFICIAL ATTITUDE TO RELIGION

The new constitution of China provides for freedom of religious belief, and equally of disbelief. There seems to be no discrimination

against anyone because of his religious affiliation. A number of Christians were among those who attended the People's Political Consultative Conference in Peking last year. Seven people were invited as representatives of religious communities—one Buddhist, one Mohammedan and five Protestant Christians. The Roman Catholics had no representative, their allegiance to the Pope who has roundly denounced Communism making them politically suspect. Taoism was also not represented, being regarded with some justification as hopelessly superstitious. The Mohammedans are treated more as a racial group than a religious community. Buddhists comprise the bulk of the Chinese population but, having no centralized organization, are not treated very seriously. Protestant Christianity, however, is recognized to be a social force with a genuine contribution to make—and, presumably, as being capable of reform.

But who were the representatives of Protestant Christianity? Mr. Y. T. Wu and Mr. Liu Liang Mou of the National Y.M.C.A., Miss Cora Ding of the National Y.W.C.A., Dr. T. C. Chao of the Yenching School of Religion and Dr. H. Y. Chang, editor of the *Christian Farmer*. Not one of these was a Church representative, nor were they selected by churches or even by the National Christian Council. They were invited direct by the government. Their relationship with the church leaders has yet to be defined. In their official capacity, however, they have rendered great service, visiting various districts to explain and interpret government policy and setting up committees of local church leaders whom they have then introduced to the local officials, thus establishing contact in such districts between Church and State.

The official assumption is that religion is irrelevant, that it springs from ignorance and that it will die a natural death as the social order develops and that, therefore, provided religious bodies conform to government regulations and abstain from subversive activities, it is both unwise and unnecessary to adopt a policy of persecution.

In the cities and larger towns the work of the churches goes on virtually unhindered. Encouraging response is reported to meetings held in connection with the New Year Week of Evangelism. In country districts things are less hopeful. One writer estimates that 80 per cent. of the country churches in North China have ceased to function as organized congregations. In Manchuria only 47 out of the original 291 churches of the Church of Christ in China North-Eastern Synod are active. In North-West Fukien some of the churches of the Chung Hua Sheng Kung Hui have been occupied by local officials. Very often, however, the submergence of the church can be attributed to timidity on the part of the pastors and Christians. For instance, "A Chinese pastor in one area, whose Bible had been confiscated by police on the ground that it was a superstitious book, wrote to Chairman Mao Tse Tung about it. He received in reply a letter which he showed to the police official concerned, and promptly secured the return of his Bible." It should be noted also that several publications have been registered with the government and that the Bible Society has been permitted to import paper for the printing of Bibles.

### CHURCH SCHOOLS

In attempting to assess the position of the Christian School it is well to recall the regulations put out by the Nationalist Ministry of Education twenty years ago. In 1929 a regulation stated:

If there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools.

In 1930 the ban on religious services was extended to Junior Middle Schools, "even to those who desire it."

These regulations were received with dismay by many missionaries, and many Christian schools were closed. But the more far-seeing recognized that effective religious work does not depend on the provision of religious courses on the same basis as other courses. Evangelism is most effective through personal contacts and voluntary associations. Such schools as accepted government restrictions and continued their service in education, making a contribution to the life of the community, were rewarded when, in 1939, a new government regulation was issued:

In private schools if religious courses are offered, students shall have the freedom to choose, and in the religious exercises, if they are held outside of class hours, the students shall also have freedom to participate.

To-day, the People's Government has issued regulations on the same lines as those of 1929. That in itself would not be perturbing. Nor has the reorganisation whereby students and workmen are represented on the School Committee proved unworkable. One great problem is finance. Parents are unable to pay the fees. For some time educators have been concerned at the extra students that have had to be admitted to enable the schools to pay their way. Now with reduced enrolment, classes will be smaller, but income will be inadequate and large subsidies will be needed if schools are to continue. An even greater problem is the inadequate supply of Christian teachers, for no school can maintain its Christian character if the majority of the staff are non-Christians. It is urgently necessary for the churches to co-operate in the running of union schools so that, while the resultant number of schools is less, they will be adequately staffed with Christian teachers and provide a Christian atmosphere in which the children of church members and others who wish to attend may receive their education.

There is need also for the churches to develop strong youth departments. Hankow reports the revival of the Student Volunteer Movement. In other places Student Volunteer Retreats are being planned. The church must challenge Christian youth to study, devotion and dedication to Christ as absolute as the dedication of the Communists to their cause.

### THE MISSIONARY

At present the movement of missionaries in China is restricted to the towns in which they live, though permits have been issued in some cases for them to attend central meetings such as synods. This is partly

due to the dangers of travelling—air attacks on transport and bandits along the roads, and partly because the government has some uncertainty as to their reasons for being in China. The inclusion in the Unequal Treaties of last century of clauses protecting missionaries and their work has not been forgotten. But, despite certain disabilities, the missionary is permitted to remain in China and to continue his work. The present trend of events emphasizes the need for the handing over of control, where this has not already been done, to the Chinese. The missionary who is prepared to serve the Church, to live simply and endure hardness will still be welcomed by his or her Chinese colleagues. But it remains to be seen whether it will be possible for recruits to obtain entry permits from the government or whether missionaries will be allowed back after furlough. I believe, however, that there will be openings for those with obviously useful qualifications—doctors and nurses, teachers of scientific and technical subjects, those who can develop home industries, and so on. A new type of missionary pioneer is needed. Can the Home Church provide such men?

We shall see many drastic changes in the Chinese Church in the coming years. There will be movements towards church union. In August a National Christian Conference will be held in Peking at which the life and work of the Church will be considered by delegates from all over China. For this our prayers are earnestly requested, that the Church may go out into the future under the clear guidance of the Holy Spirit. This one thing is certain that, whatever may come in the way of difficulty and hardship, the Church of China will survive, strengthened and purified by the fires of testing.

### THE DIOCESE OF CAPE TOWN AND RACE RELATIONS

It is not only as worshipping congregations that Anglican Church people of all races and colours mix together, but also in the Synodical Government of the Church. This was particularly noticeable in our Cape Town Diocesan Synod in November, where nearly half the Lay House consisted of parochially-elected non-Europeans, who spoke as often and as intelligently as their white-skinned brothers, and sat mingled with them without the slightest discrimination. Many of them were also elected to serve on the various Diocesan Boards and Committees, where their usefulness is second to none.

Led by the redoubtable Co-adjutor Bishop Lavis (whose championship of the underprivileged has earned him the title of "*the Co-agitator Bishop*" in some South African circles!), Synod passed strong resolutions against colour-bar legislation and regulations, and solemnly called upon "all Christian people in South Africa, particularly members of our Church, to reconsider their race attitudes in the light of the teaching of Christ, and to uphold with all their power the Christian doctrine of the Fatherhood of God and the brotherhood of man, in all its bearings."

*From "Cape to Zambezi," February, 1950.*

# FIFTY YEARS' WORK AT VELLORE

By NORMAN S. MACPHERSON\*

**O**N January 7th, 1950, the Christian Medical College at Vellore in South India celebrated the Jubilee of the arrival in India of its founder, Dr. Ida S. Scudder. What a wealth of memories that day must have brought to Dr. Scudder! It is not given to many to see in their later years such visible and tangible results of their life's work as the Christian Medical College provides for her, and amid all the thankfulness in the hearts of those around her none could have been greater than hers for all that God had done through her agency during the past fifty years. From literally nothing there has grown up first a small hospital, then a larger, and again a larger still, and combined with these hospitals a training school for doctors which, beginning in 1918 with a class of fifteen young women working for the Licentiate diploma, has developed into a university-grade medical college, affiliated academically to the University of Madras.

It was singularly appropriate that the announcement of final recognition of the Christian Medical College as an affiliated institution of the University should have been made on the very day of the Jubilee celebrations, and it was a gracious act on the part of the Vice-Chancellor of the University (Sir A. Lakshmanaswami Mudaliar) to have arranged for it to be so done. This recognition has set the seal on the work of the past ten years during which the old licentiate-grade medical school for women has been gradually built up into a degree college for men and women students. The difficulties of the task were great, and it often seemed doubtful whether it could really be accomplished: faith and courage were severely tested, but success was granted, and with gratitude for God's leading and provision has been combined a reassurance that the project undertaken in 1939 was in the line of His will and a great encouragement to go forward into the future with renewed trust and dedication.

Before, however, thinking of what lies ahead it is well to take stock of the present position in Vellore. University recognition has been gained, the admission of men students has begun, and for the past two years women graduates have been passing out with the M.B., B.S. degree and taking up posts of different kinds in various parts of India: further, an adequate staff has been gathered together and the basis of support for the work widened and enlarged. But even yet the college is not able to admit the full number of students it plans to take in, and so is not being of maximum service in training the doctors so urgently needed in mission and other hospitals. The reason for this is two-fold: adequate hostel accommodation has not yet been built to provide for an annual intake of twenty-five men students, and also the hospital is not

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large enough for the work of clinical teaching. The University of Madras requires that for an annual entry of fifty students there shall be 500 "teaching beds," and as yet there are only about 440 such, since the twenty or thirty private wards do not count in this category. It is therefore very important that this building work—of a men's hostel for 125 students and of new wards to take some sixty patients—should be undertaken as quickly as possible. Were these the only items on the building programme the matter would be comparatively simple, but unfortunately there are many others and the task of deciding "priorities" is no easy one, especially as most of the needs are intimately connected with one another: thus, if the number of beds is increased, more nurses are required; for these accommodation has to be provided and the hostel is already full! Raising the number of students demands more class-rooms, reading-rooms, dining-rooms and rest-rooms, while the many additions to senior and junior medical staff necessitate extra housing both in the hospital and in the college; indeed, it is a perpetual marvel how the apparently insoluble and ever-recurring problem of where staff and families are to live has so far been solved!

If considerable space is being devoted to the very material question of buildings, it is in order to explain why a large programme of capital expenditure is still necessary. Nothing is planned that is not essential to provide the minimum required to house the institution and all its staff and to ensure efficient and economical working. In this latter connection it is fully expected that some of the capital expenditure made or sanctioned will result in considerable savings in maintenance costs: for example, the building of more private wards and of lodgings for patients' relatives will not only meet a real need but provide income for running expenses, while the modernization of the electric lighting, laundry and store-keeping arrangements will mean both greater efficiency and recurring savings.

The Christian Medical College is widely known as a union "mission" institution, but it is realized that it needs to be still more a union "church" institution; and in this connection it is good to be able to report that during 1949 one section of the Syrian Church in Travancore and Malabar offered to support Vellore, and its representative attended the Council meeting for the first time in March of that year. Because of the importance of increasing support in India for the College a special effort is being made this year to make it more widely known and to enlist the help of many who will undertake a share in its maintenance.

It is in some ways unfortunate that the College should be situated so far in the south of India, and it is sometimes hard to think of it as an "All-India" Christian Medical College: that, however, is what it seeks to be—indeed, the term "All-India" is not sufficient for it serves Pakistan and Ceylon as well. At the present time there are four students from Pakistan—two men and two women; of the latter one is from the North-West Frontier Province and is a grand-daughter of one of the small group of Pathans who became Christians through the life-work of Dr. Theodore Pennell many years ago. Mission Hospitals in both India and Pakistan are looking to Vellore to supply their needs

of Christian doctors, and the College hopes to send out a large number of its graduates into definitely Christian work.

Academic progress as shown by students' examination results has been on the whole satisfactory, and it is hoped that the strengthening of the staff in certain rather under-manned departments will lead to even better results in the near future. Before long it should be possible to gain some useful information about the value of the methods used since 1946 for the selection of students for admission to the College. The importance—and at the same time the difficulty—of choosing those candidates who are most likely to turn out as the desired type of "finished product" is fully recognized, and it is hoped that a really satisfactory and reliable system is being arrived at—one which shall ensure the choice of students not only able to pass professional examinations successfully, but also likely to become men and women of strong Christian character who shall go out with a real sense of vocation to work where and as God shall lead them.

The question is often asked "How many of the medical students are Christians?" The answer is that nearly all—about 90 per cent.—are Christians: the great majority of the staff, too—both senior and junior—are Christians. This gives an advantage not possessed by all Christian educational centres in carrying out the objective of training men and women who shall serve their fellows not only as good professional workers, but also as those who have both a mission and a message.

It is the policy of the College to encourage suitable younger Indian members of the staff to equip themselves professionally for the taking of senior posts, and with this object several have been sent overseas, to Great Britain and America, to do more advanced study and to gain higher diplomas in their special subjects. Already men working in the Pathology and Public Health and Hygienic Departments have completed such courses, and a third is at present in England, studying ophthalmology. The same is being done in the Nursing Department, and a big step forward was recorded last year when the first Indian Nursing Superintendent of the hospital was appointed after she had completed a thorough course of training in nursing administration overseas.

The academic year 1949-50 in the College has just closed, and with it has ended the first completed five years of the course of Christian teaching which has been worked out for all the students. The weekly Bible classes in which this has been given have proved times of real help and interest. There is no question that those members of the staff who had to prepare for and lead these study groups learnt a great deal from them! Such a course naturally needs to be reviewed and modified from time to time, and the lack of expert guidance and leadership in this field has often been felt. Those who have worked out the details of the programme and have been responsible for taking the leaders' preparation classes have often felt very inadequate for this task: the fact that it has been carried through as originally planned by the advisory group who drew up the syllabus is another cause for thankfulness. At the same time it serves to emphasize one aspect of a very real need in the college and hospital—that of a chaplain. In an

organization which is concerned with so many human lives—close on two thousand if all patients and their attendant relatives, all members of the professional, clerical and domestic staffs, all nurses, students and families are included—there is need for some one person to be primarily responsible for all the evangelistic, pastoral and teaching work which waits to be done, for only with such leadership can all those who are willing and able to share in this task make their best contribution.

During recent years the Holy Spirit has been recalling Christian people in many places and in many ways to the fundamental task of evangelism, and the Christian Medical College has shared in this experience of being reminded that if evangelism is neglected or badly done nothing else avails much. Many members of the staff came to realize that evangelism was not being given the place due to it. It is so easy for this to happen: any one who has had experience of institutional work will readily understand how the busy routine of a school or hospital and the demands of a full professional programme can easily be allowed to squeeze out the time which should be given to evangelistic work and to personal contacts with those around, and even—it must be admitted—the time needed for private devotion and study. At about the same time the hospital had the help, for varying periods, of several Christian workers who had a real gift for "personal work," and it was an eye-opener to many to see how such people made and used their contacts even when, as in some cases, there were language barriers to be overcome: it was also remarkable to see the response among the patients to their work. It was not a question of preaching to unwilling listeners; the interest shown was very great, and often the request was made: "Please come and have a talk with me, too." Hundreds of Gospel portions, Testaments and other books have been sold, and time and again a real welcome has been given to those who will take time to sit down for an unhurried chat, for reading and prayer, with patients or their friends.

This has naturally been a great challenge to many to give more time and care to the "person" not just to the "case," and to try and help to meet the needs of those who come for treatment more adequately than by even the best medical and surgical skill. It is a cause for great gratitude to God that many have received real spiritual help while in the hospital for treatment, and come to a real knowledge of the love of God in Jesus Christ.

Of special significance in this connection has been the experience of the physician in charge of psychiatric work. This department is yet in its infancy—indeed it does not yet exist as an organized unit—but it has shown in a most remarkable way how closely related are the realms of body, mind and spirit, and how in the cure not only of nervous and mental disease, but also of physical symptoms, too, it is often necessary for patients to be brought into touch with God and to allow Him to carry out the healing of their lives. Probably the greatest need at Vellore at the present time is for an ever-increasing recognition of the duty of every Christian to be an evangelist, and for that quality of Christian living which through the power of the Holy Spirit shall ensure a sensitivity to the needs of those around them so that none

who come shall go away without receiving all that God can and wants to do through the agency of the Christian ministry of healing.

The field for evangelism is not, however, confined to the wards of the hospital : there is the equally great need among the medical and nursing students, among all grades of workers and in the villages around. If the Christian Medical College is to send out the right products much will depend on what the staff give to the students in the way of teaching, influence, friendship and prayer. There is much to encourage, but the task of winning and holding students for Christ is never easy, and they have to face many temptations and difficulties. For them, as indeed for the whole great enterprise, the backing of prayer and interest of many hundreds of friends the world over is a great help and a real need.

In an effort to avoid narrowness and dissociation from the wider life of the Church, members of both College and Hospital have—during recent months—been taking part in an evangelistic campaign in the surrounding villages, organized by the Vellore Church : in this all the various church bodies have been taking part. Villages have been visited, lantern talks given and many Gospel portions sold : in Vellore town a leaflet campaign has been carried out. In this way an attempt is being made to go out to the people with the Christian message and in doing so to get many members of the staff and of the student body to take a share.

One other village activity needs to be mentioned—that of the Rural Centre at Kavanur, some fifteen miles from Vellore. Much has of late been spoken and written about the need for preventive as well as curative work, and at Kavanur something is being done on these lines. Special attention is being devoted to maternity work and to leprosy treatment and prevention. The centre is visited regularly by a doctor from Vellore who hopes shortly to go and live in Kavanur : a male nurse and his wife who is a trained midwife are resident there, and the work “is being developed on all sides—spiritual, medical and agricultural” to quote the nurse’s own words. Evangelistic and pastoral work is being done ; the treatment, instruction and, as far as possible, the segregation of patients with infectious leprosy is carried out, and the land round the centre is being cultivated by the leprosy patients. Visits to the centre are on the programme for senior students, both medical and nursing, so that they may learn something of the conditions of rural medicine and of preventive work.

The first half-century of the life of “Vellore” has closed ; the second has been entered on—entered on at a time of difficulty and uncertainty in the affairs of men and nations, and what the future holds in store for India or any country who can say ? Suffice it that for the present the road is clear. Government and people have made plain their desire that Christian medical and educational work should continue ; evangelism can be carried on freely and openly ; the need for the Christian ministry of health and healing is measureless. Towards meeting this need the Christian Medical College can make a big and worth-while contribution, but only if those who work in it and all who pray for and support it in any way are always and increasingly loyal and faithful to the Master and to learning and following His will and plan for this enterprise which He has so blessed hitherto.

# CLERGY TRAINING IN THE UPPER NILE DIOCESE OF UGANDA

By S. J. BERRY\*

**T**HE Rt. Rev. the Lord Bishop on the Upper Nile said in 1948 : “The spirit and faith of our African clergy, poorly paid and overworked, lacking in modern education as they are, remain a constant miracle to me. There is no doubt to my mind that they are the salt of the earth of Uganda, and both we missionaries, as well as Government officials and Africans and Europeans generally, owe them a tremendous tribute. What the tribes of the diocese would have done without their faithful zeal and spiritual and social leadership I do not know. To them belongs the credit for building from the bottom the big network of schools in the country—a fact which is little appreciated, if known at all, by the British public. To them belongs the credit for much of the newly awakening African public opinion to raise the status of womanhood. To them we are owing an appreciation of African music with Christian words, and of much literature and translation work, not only of the Bible, but also folk-lore, tribal history and welfare literature. To them we owe the emergence of new styles of buildings ; and time and time again it has been the African pastor who has encouraged the individual chiefs and tribal groups to new enterprises for the lifting up of their people.”

To understand the situation as I saw it while I was Principal at Buwalasi (the Upper Nile Diocese Training College, in the Uganda Protectorate), from 1936–1947, let me first outline the background. Before 1926 the Uganda Diocese covered the whole of the territory of Uganda. In 1926 the Upper Nile Diocese was formed. The training of teachers had been carried on at Mukono, near Kampala. With the formation of the new Diocese a new centre for training was made at Buwalasi, near Mbale, in the Eastern Province.

In a Church overseas there are grades of teachers to be considered : at the bottom are numerous uncertificated teachers ; above them are pastorate, then deanery, then diocesan lay-readers and above them Deacons and Priests. The higher the grade the fewer the teachers in training, and so from the beginning the Diocesan Training College combined the Theological and Pedagogic branches of learning. This meant that in a community of some hundred students the maximum number of ordinands would be only fifteen, diocesan lay readers twenty or thirty, and the remainder village schoolmasters and the wives of the clergy in training. The advantages of complete independence in training in each branch of learning and mutual interaction for worship, recreation and community work were considerable. For the Staff there

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was the opportunity of teaching in a variety of classes. I am concerned only to trace the training of the clergy, but the sketch would be incomplete without some reference to the training of the wives and children of the ordinands as they form part of the picture.

Buwalasi College was opened on March 2nd, 1934. The first class of ordinands came in January, 1938. To house them there were both grass-roofed houses and cement-block houses with corrugated-iron roofs. The married men brought with them their children up to the age of six and made arrangements in their own districts for the education and housing of children over that age for the duration of the two years' course of training. As an ordinand was only receiving an allowance sufficient to pay for bare necessities, arrangements were made to meet the individual needs which could not come under that heading. It had been decided at a Diocesan Council meeting that the wives of ordinands should be trained. There was much doubt at one point, but when the answer to the question "Will they be taught to make bread?" was given in the affirmative, a favourable decision was assured. For convenience, a description of the training of the clergy can be divided into three parts—pastoral, educational and Biblical.

The PASTORAL side dealt with the particular work to be done by a pastor in a parish. To gain experience the ordinand was given charge of one or two churches. He was responsible for the services at the churches and was assisted by a lay-reader and village schoolmaster in training, as well as by the local uncertificated teacher. To some men it was new work, to others it was familiar work. The necessity for all to do it was to do it under close supervision. During the first year a Mission would be held in the parish which embraced in one all the churches where the ordinands were at work. During the second year a Mission would be held in another part of the Diocese in a parish requiring help. To one such Mission I attribute the spiritual enlivening of one ordinand who, until he had been engaged in working with others in the Mission, was moribund.

Practice was given in the class-room in such matters as the filling in of Baptism and Marriage Certificates, book-keeping from simple accounts through petty cash, cash account, bank account to the use of cheque books. Plenty of practice was given in the matter of percentages. The Church quarterly account forms had different columns for the separate funds, e.g. 15 per cent. for the Clergy Fund, 5 per cent. for the Reserve Fund, 10 per cent. for the Deanery Fund. After paying out the special allocations, the balance left was used for Church expenses and Church teachers' salaries. The supervision of the finances of a parish was very definitely a burden which the clergy had to shoulder. During the course of the training the ordinands would stage a parochial church council meeting at which procedure would be learned, matters proposed and seconded, amendments put, votes taken, etc., etc. This proved not only instructive but highly entertaining. Once a year at least the men attended a Diocesan Council meeting as visitors.

The preparation of every sermon became a responsibility when the ordinand knew that the Principal was going to read it before its delivery and not infrequently hear it, too. Lectures on the subject of preaching

were vitally necessary. I found it difficult to restrain the preacher from preaching too long. It was recorded of one deacon on the first Sunday after his ordination that when, after thirty-five minutes, his wife took one of the children from the church to obey a natural call, he said : "I haven't finished yet," and went on to complete fifty minutes altogether, trying to put into his first sermon as a Deacon all the theology he had been taught. Deacons are the same in every clime !

The different aspects of visiting were discussed, and quite a variety of suggestions for dealing with the various difficulties were made as a result of the visits paid in the "parish" within the care of a particular ordinand. The work embraced by the heading "Pastoral" could be summed up by saying that it concerned knowledge of the spiritual needs of the people, the opportunities for the spiritual leaders and a practical training in preparation for the pastoral ministry.

The EDUCATIONAL side concerned the responsibility of the pastor for the teaching of the various members of the flock. One pastor cannot do all the educational work which needs to be done, and unless he understands the importance of Sunday School classes, Mothers' Union classes, Teachers' Refresher Courses, parents' meetings at schools, school inspections, the responsibility of the literate to teach the illiterate, then indeed he will neither be interested nor effective in educational matters. One big responsibility for the African ministry was the care of schools, in both management and the matter of buildings. In preparation for tackling this work, ordinands went out to schools and inspected them. They wrote reports on the schools, and then tried to improve the situation revealed by the report. For example, a school might have no pictures, no recognizable road or approach, no teacher's house. The ordinand would make pictures. First he would choose suitable ones from a number distributed by a welfare or information centre or carefully garnered by a missionary. Then he would cut tin-plate to the required sizes and stick on the picture with glue. This work would be done in a handwork period. Finally he would proudly take the pictures to the school. The layout of the school would be discussed with the pastor of the parish and others, and plans made for improving the approach and the project would be begun. To initiate the building of the teacher's house a meeting of the villagers would take place and eventually result in something being done. If the need was great, a plea for help would go before the Training College Community Work Committee and, if approved, help would be given on a Saturday morning by as many teachers in training as could be spared. We learned that help was best given only to complete a task which had been well begun. Most of the ordinands had been school teachers, so that the attempt to create enthusiasm for school work was not an impossible one.

A course of Baptism and Confirmation lessons in the lecture room was taught and discussed. If the lecturer was careful to leave time for discussion nearly every lecture ended with important questions being discussed, so that student and teacher felt that matters of practical as well as of theoretical educational value were being considered. Throughout the course ordinands were learning English. In most cases only

a very limited vocabulary was acquired. However, through the knowledge of English lies the hope of further education. A library of books was available for clergy and village schoolmasters to borrow from after they had left the Diocesan Training College.

The BIBLICAL side covered what might be considered the academical side, the knowledge of the Bible, the Prayer Book, doctrine, church history and Christian ethics. It sounds a formidable task to cover the whole Bible in the short space of two years. Yet the attempt was made. The Bible was, of course, familiar to the ordinands. (This may surprise English theological tutors.) Exact quotations could always be given by a member of the class when the lecturer mentioned any particular matter in the Bible. The idea of progressive revelation was new to them, and one or two remained rather fixed in their ideas. It was not at all easy getting across the concept of the Trinity. I think that it will only be through the use of English for the clergy that advanced study will be possible. Church history I found a difficult subject to teach until it was brought within the modern era by a study of the history in the local parish and deanery, and in East Africa by attempting to trace back to their roots the details of present customs; gradually names took vital shape as living beings instead of being dumb historical facts. Christian ethics proved a fascinating subject. The philosophical background had to be treated only sketchily, but great interest was aroused as we went on from a consideration of Our Lord's teaching to the application to-day of His teaching in matters such as war, drink, gambling, the regulation of vice, contraception and euthanasia.

It was considered essential to go on with post-ordination training for two years at least during the diaconate, as the men were ordained Priests only after two years' work as Deacons. Every three months essays were written after carefully selected books had been read. Two sermons which had been preached were written out and sent to the Archdeacon for his criticism, during each of the two years. Attempts were made to arrange for a wider contact for the clergy by a meeting with those from other dioceses, but the problems of distances and consequently large fares for travelling proved insuperable in 1947. If and when Makerere College will have a Theological Faculty there should be some opportunity for the kind of detailed study which up to the present has been lacking and which must be provided if the new young Church in Uganda is not to suffer intellectual frustration. If, on looking back, I realize that the standard of Biblical studies was not very advanced, I have to remind myself that it was the first batch of parish priests in a pagan country who were being trained, and not the scholars of a country which has known Christianity for centuries.

The African ordinand could not be thought of apart from his home and family. Most of the ordinands were trying to make new homes in strange surroundings hundreds of miles from their own locality. They learned how a Christian home was different from the pagan one. Together husband and wife began the day at 6 a.m. with Bible reading and meditation and prayers, helped by the use of notes typed in the vernacular. At 6.30 a.m. husband and wife went out and cultivated their vegetable garden. Both went to chapel at 8.15 a.m., and there

after their separate courses of studies began. The subjects of instruction for the women included housekeeping, cooking, sewing, child welfare and hygiene, handicrafts, and religious knowledge. Practical help was given in instruction classes for taking Mothers' Union classes.

Plans for training Secondary schoolboys in English on the Theological side were made years ago, and now the first of these prospective ordinands are in training. It is necessary to leaven the lump of slow but steady pastors with the volatile and erratic but enterprising youngsters. The problem for the Church will lie in the patient harmonization of youth and age. Given support in the right way, without patronage or sentimentality, the African clergy should make an ever increasing contribution to the righteous peace of the world.

If one asks the question "What were the chief problems?" I should say that the whole problem was a spiritual one; the need for a Christ-like spirit of service in the African as well as in the European. On the one hand there is a rising scale of living, and to balance it there is a greater capacity for responsible action by the African Christian. Literacy needs to be extended before there can be a wide understanding of the Christian way of life. The will to work needs to be stimulated so that more people engage in productive activity. Only if more work is done will there be sufficient wealth to provide for more than a bare existence. The spirit of giving needs stimulation so that more help is forthcoming for Church work.

Where there is a Mission of European people at work in a Native Anglican Church of African people, there is a real difficulty of difference of standards of living. The difference grows less with each passing year. The matter of authority is also another matter, where it is easy to be blind to the difficulties of those who have not the authority, so long a privilege of the European. No doubt the Africans, if left to themselves, could manage their own Church affairs, but they would be weak in specialist matters wherein they lack experience and the knowledge which comes from exercise in such functions as episcopal supervision, theological teaching and administration of rural deaneries. (In the Uganda Diocese there is an African Bishop, an African tutor has been sent to an English Theological College for a course of training, and there are African Rural Deans.)

It pleased me immensely to train a Bursar and a clerk-book-keeper. The one handled the College accounts, cash payments, etc., etc., and the other travelled throughout the Upper Nile Diocese checking up on the Pastor's funds in addition to keeping the diocesan account books. Only through complete trust and working together will the European and the African together fulfil their respective places in the redemptive work of Christ's Body in His Church on earth.

The European problem in relation to the African in so far as training is concerned is a matter of seeing things with African eyes and avoiding the Scylla of patronage and the Charybdis of sentimentality. Perhaps forgetfulness of self is the only way to overcome the many snags. Only in so far as people dedicated themselves to Christ could they go along the path of adventure in seeking to bring in His Kingdom in a new world—the Christendom of Uganda.

## BOOK NOTICES

*The Story of the Bush Brotherhoods*, by J. W. S. Tomlin (Mowbray, 5s.), is the first single history of the various Bush Brotherhoods which have played so important a part in the building up of the Church in Australia. These Brotherhoods "which borrowed the principles of self-denial, discipline and freedom from family ties, from monastic sources, but deliberately limited the period of service to a few years of active and adventurous life" set a new pattern in the Anglican Church and have had an influence outside Australia. In this book the achievements and growth of the Brotherhoods are described very graphically and it should be widely read.

*A Fresh Approach to the New Testament*, by H. G. G. Herklots (S.C.M. Press, 7s. 6d.), is an important and stimulating book. The author suggests that the key to the understanding of the New Testament documents is to be found in regarding them as the propagandist literature of a widespread missionary movement. He takes "the reader through some of the stages by which the New Testament came into being, as if he lived in the age for which it was written" and in the process he succeeds in throwing fresh light on many familiar passages. This approach should be as valuable in the Church overseas where the background is familiar as it will be to the Church at home, which is realizing more and more the missionary nature of its task in the world.

*Asking Them Questions* (Third Series. O.U.P., 7s. 6d.). Like the two previous books with the same title, this consists of brief answers by various authorities to questions actually raised by boys and girls about the Christian Faith. The questions themselves are searching and the answers excellent. There is no attempt to evade the issues; the frankness of the questions is matched by the sincerity of the replies, and the result is a work which should be of very great value to young people and those who teach and lead them.

*A Christian Year Book* (S.C.M. Press, 7. 6d.). This is the fifth edition of a popular work of reference which has proved its value. The editors claim for it that "it tries to present for popular study and ready reference a survey of the main elements in the ecumenical movements, to give some account of the various communions that make the world-wide Church, and some elementary facts about the countries of the world from the ecclesiastical point of view." The information given is remarkably complete and accurate and the book is indeed indispensable for those who wish to know more of the Church throughout the world.

*The Floods Came*, by Phyllis L. Garlick (C.M.S., 1s.). This year the C.M.S. "review of the year" is given in a changed form and the task of the Church overseas, and of the C.M.S. which seeks to serve it, is set against the background of the revolutionary turmoil of world events. The result is both moving and challenging. The magnificent work of the Society in the past year is told with a restraint which makes it the more impressive.

*The Pilgrim*. This excellent quarterly magazine for youth would be valuable in many places overseas. It can be obtained from the Editor, the Rev. N. J. Bull, at St. Luke's College, Exeter. The annual subscription is 3s. 6d. post free.

## EDITORIAL NOTES

**E**ACH one of us is responsible for everything to everyone else." This penetrating remark of Dostoevski has a peculiar relevance to the cataclysmic age in which we live. We have always to resist the temptation to narrow the limits of the responsibility which we accept for ourselves, for it is so much easier to imagine that what happens in far-off lands is no concern of ours. But for the Christian it presents the challenge to be faithful to our Christian profession, since we have no excuse for failing to recognize that we are our brother's keeper, and that as children of God our brotherhood is with all men and not with Christians alone. Professor Wood, in his article on "Christianity and History" in this issue, stresses one vital aspect of our responsibility, and he ends with the reminder that it is by "patient continuance in well-doing" that we are to discharge it.

As Christians, we are committed to that "patient continuance" on a world-wide scale. In China, as Mr. Hague's article illustrates, no less than in the Gambia which Mr. Haythornethwaite describes, the Christian Church can be decisive. And the Church of England has its share in responsibility for upholding by prayer and supporting by material resources the "well-doing" which the times demand.

*The Times Educational Supplement* remarked in a recent comment on technological training: "There is a danger in the qualifying phrase postponing any new developments until 'resources, material and human,' can be spared. These are times of stringency: no era of plenty is round the corner. Scarcity of resources must not become a permanent excuse for refusing to experiment." The warning is applicable to the whole field of the Church's work overseas: in fact it might be said that just because the times are critical and resources limited, the Church must experiment. Certainly she must make sure that her contribution in well-doing is being made at the points where it can be most effective, and be prepared to abandon activities which have been fruitful in the past, but which other agencies can now perform. Is education such an activity? This is still an issue in England, and it is a matter of deep concern to the Church overseas. In this number we have two articles by eminent educationists who have recently visited overseas territories which show the value of the Church's contribution to education, and in the article on Fourah Bay College there is further evidence of the same nature. We hope to publish in our next number two further articles by educational missionaries in which the nature of the new partnership in education between Church and State is discussed. The issue is not one of purely professional concern; it raises in a vivid way the whole question of what may be called the "welfare Church" in its relations with the welfare State. At least in British non-self-governing territories there is general agreement that the help of the Church is needed in the educational system: the Church must think out how best that help can be given.

# CHRISTIANITY and HISTORY†; PROFESSOR BUTTERFIELD AND THE MARXISTS

By HERBERT G. WOOD\*

**T**HE term "history" is ambiguous in our loose English usage. It means first of all the actual past experience of mankind. It means next the sources of our knowledge of the past, and thirdly it means the critical assessment and interpretation of those sources. With this last task history as a science is concerned.

Slowly, but we must hope surely, we in England are coming to realize that our knowledge of the past experience of mankind can never be strictly of the same kind as our knowledge of the physical universe. History is a science, but it is not a natural science and never can be. The idea that some extension of the laws discovered by the physicist will explain and interpret history is an illusion that dies hard. It is not the least service of Professor Butterfield's stimulating book, *Christianity and History*,† that he insists at the outset on the distinctive character of the historian's field of inquiry. Thus he writes on page 7: "It may be true that Nature and history are not separable in the last resort, but at the level at which we do most of our ordinary thinking it is important to separate them, important not to synthesize them too easily and too soon, important above all not thoughtlessly to assume that Nature, instead of being the substructure, is the whole edifice or crown. The thing which we have come to regard as history would disappear if students of the past ceased to regard the world of men as a thing apart—ceased to envisage a world of human relations set up against Nature and the animal kingdom."

Whether the world of human relations is envisaged as set up *against* Nature, which was the way T. H. Huxley envisaged it in his famous Romanes lecture, or whether it is possible to find some support for social ideals in the study of biological evolution as Julian Huxley and C. H. Waddington fondly hope, it is certain that this world of human relations is distinct from the realm of nature and from the animal world, and that no principles derived from the study of Nature will be adequate to explain it. When we pass from Nature to history, we pass from the non-moral to the moral world. Hence it is that the scientific historian is concerned with values, with motives, standards and ideals, and cannot concern himself only with matters of fact. To put it another way, values are the matters of fact with which the historian is concerned. Any theory which assumes that man is just a part of nature and that the world of human relations and successive changes in it are the necessary

\* Professor H. G. Wood was Professor of Theology at Birmingham University from 1940 to 1946.

† *Christianity and History*, by Professor H. Butterfield. Bell; 7s. 6d.

resultant of natural physical forces must be rejected as pseudo-scientific. The historical materialism of Karl Marx is such a pseudo-scientific creed.

Professor Butterfield tends in my judgment to be more than just to the Marxist and perhaps in view of the growing tension that is a fault on the right side. The intellectual arrogance, the self-righteousness and the aggressive imperialism of the Marxists make it easy for us to be less than just in our estimate of their principles, their policies and their character. Professor Butterfield observes that "the principal challenge and the most formidable threat to Christianity to-day—namely, the Marxian creed—is wisely based upon an interpretation of history—one of a type which is calculated to produce a shaping of the whole mind." He adds, "I personally am disposed to treat that challenge as both a dangerous and a respectable one." As he develops his theme, he may tend to exaggerate the respectability and to under-estimate the danger.

No historian, however, should quarrel with Professor Butterfield when he says that "the Marxists, in spite of so much that offends, have contributed more to the historical scholarship of all of us than the non-Marxists like to confess, partly because by tearing the mask from human nature they have found some clues to the understanding of the processes of history, with the result that they appropriated truths which are dangerous in the hands of anybody except a Christian." Behind the mask of ideals and ideologies the Marxist discovers the play of self-interest and class-interest, and it is "impossible that anybody should begin to understand the wars of religion [in the sixteenth and seventeenth centuries] without studying the class-structure of the region[s] concerned and the tensions or conflicts between classes." This is, of course, true and important. If the Marxists had been content to bring home to us the strange humiliating mixtures of motives in human conduct, no one could reasonably have quarrelled with them. But as Professor Butterfield says, "the Marxist seems to have no eyes for the things which bring human history and achievement to their peak—he has the kind of materialism which dismisses the piety of the saint or the genius of Shakespeare as mere frills of the story." The Marxist tends to regard the more sordid and questionable motives as the only really effective ones, and he treats greed, envy, and hatred as natural forces which he may exploit in the interests of his cause. "The use of hate as a motivating force is regarded as a justifiable attack upon evil. Also Communist hate is supposed to be impersonal, like the attitude of scientists to noxious insects." Such is the witness of Harry F. Ward, an enthusiastic admirer of the Soviet system. Having unmasked the moral pretensions by which, they allege, the bourgeoisie disguise and excuse their ruthless pursuit of profit, the Marxists seek to conceal from themselves and others the true nature of their ruthless will-to-power behind a thin façade of supposedly scientific objectivity. It is indeed the case that the truths about human nature which Marx brought to light can only be handled safely by a Christian. Professor Butterfield points out that the true conclusion is St. Paul's. "All have sinned and come short of the glory of God." "History uncovers man's universal sin." "It is essential not to have faith in human nature." The absolute distrust of

the bourgeoisie and complete confidence in the proletariat as a Messianic class, on which the Marxist insists, is not the discovery, but the denial of the truth about human nature. As Richard Baxter said, "There may be injustice in the expectations of the poor as well as in the actions of the rich." This is a truth which the Marxist finds it convenient to ignore.

Class-struggle is itself the evidence of the prevalence of sin. Once we recognize this, we can appreciate the tragic element in human history, since good and evil are strangely mixed on both sides of class-conflicts. We can likewise trace the working out of moral judgments in history, and discover a Providence that shapes our ends, rough-hew them as we may. Men never achieve the ends they set out to achieve or realize the ideals they pursue, and this happens not only because our ends and ideals are always imperfect, always tarnished with evil, but also because God does not permit the heroes of faith to attain the promises, since He has prepared some better things for us, that they without us should not be made perfect. A nemesis awaits those who attempt to play Providence, who are quite sure that God or history is on their side. "The hardest strokes of heaven fall in history upon those who imagine that they can control things in a sovereign manner, as though they were kings of the earth, playing Providence not only for themselves, but for the far future—reaching out into the future with the wrong kind of far-sightedness and gambling on a lot of risky calculations in which there must never be a single mistake." In this judgment Professor Butterfield does not expressly refer to the Marxist, but it applies to them pre-eminently at the present time. They are the chief offenders. "The power of the Marxist-Leninist theory lies in the fact that it enables the Party to find the right orientation in any situation, to understand the inner connection of current events, to foresee their course and to perceive not only how and in what direction they are developing in the present, but how and in what direction they are bound to develop in the future." It is difficult to see how such presumption can escape disaster.

Two generations ago Dr. Hart said, "The trouble with my generation is that it wants to do good ; it is not content to do right and leave results to God." Those who are most anxious to preserve peace as well as the advocates of violent revolution need to remember this. The Marxist in his desire to secure a monopoly of economic and political power for the Party refuses to compromise with any other bourgeois party, when such compromise is a plain duty. The pacifist is tempted to promote or to accept compromises with the Marxist when such compromises are clearly sinful. There is no safe rule but to do right as God gives us to see the right, and to give up ambitious attempts to control events and plan the future. Professor Butterfield commends the common-sense attitude of the eighteenth century which favoured "limited liability wars—wars about something concrete, so that you knew when you were finished with the matter. And if you had talked about wars for high objects—wars to promote Christian charity or to further a tolerant spirit or to secure the urbanity which is necessary for the practice of self-government—then the higher the object, the more they would have laughed in your face." Obviously a war to promote Christian charity is an absurdity, a contradiction in terms, but it is also obvious that unless

some principle is involved, war for some concrete object can never be justified. Our problem is to retain loyalty to principle without involving ourselves in truceless wars for righteousness.

It is important to recognize with Professor Butterfield that Communism proper, the substitution of communal ownership for private ownership, of communal living for family life as the normal unit, is not necessarily incompatible with Christianity. The present challenge comes from Marxism as interpreted by Lenin and Stalin. The dictatorship of the proletariat is perhaps even more Russian than Marxist. For the true Russian Revolution has not yet taken place. It has been well said that the present rulers of Russia murdered the Czar, but retained Czarism. The old regime was brutal, ruthless and unscrupulous. So is the new. The old regime was suspicious, secretive, non-co-operative and even hostile in its relations with the West. So is the new. We cannot force on the Russian people the political revolution they badly need. We can, however, refrain from idolatry, from pretending that the Soviet regime is a genuine government of the people or even of the workers. By refusing to bow the knee to insolent might and by patient continuance in well-doing, we can wait and work for the release of the Russian people from tyranny.

### BOOK NOTICES

*Focus on Fifty-One* (RUTH HENRICH. S.P.G., 1s.). In this year's Annual Report S.P.G. looks forward to its 250th Anniversary next year, and to the inspiration and impetus which it should bring to fresh adventure. This report, however, tells of opportunities and emergencies which cannot wait until 1951. It provides boundless material for prayer and thanksgiving as well as occasion for heart-searching scrutiny.

*The Old Testament in the Church* (J. Woods. S.P.C.K., 9s. 6d.) This is a most valuable study of the importance of the Old Testament in the Church's life and teaching, and it is particularly relevant to the overseas Church, within which it was written.

*British Humanitarianism* (Church Historical Society, Philadelphia, \$4.) An important volume of essays, of which five are concerned with British missionary work.

*Repair the Ruins* (H. BLAMIRES. Bles, 12s. 6d.) This should be read by every overseas educationist. It challenges the pagan influences at work within education and shows the need for Christian education to be more adequately equipped.

*The Bible and Polygamy* (G. PARRINDER. S.P.C.K., 2s. 6d.). This pamphlet by the Lecturer in Religious Studies at University College, Ibadan, is a most useful statement of the Biblical teaching on polygamy and monogamy.

*The Glory of God* (F. D. COGGAN. C.M.S., 2s. 6d.). These four studies on a ruling Biblical concept are designed to be suggestive. They will help many to profitable Bible study.

# PARTNERSHIP IN EDUCATION

By FREDA H. GWILLIAM\*

**A**GREAT deal of earnest and sincere consideration is being given at the present time to the future of Christian education overseas. The debt owed by Colonial territories to the many Mission Societies for initiating education is one which we all most gratefully acknowledge. It has been the proud but sometimes thankless task of Voluntary Agencies across the ages to blaze a trail which Governments then follow. Wherever the state comes in to make a system out of these ventures there is bound to be some heart-burning as the pioneers take a last look at their hard-won achievements before they turn into the future and seek fresh fields for their enterprise and courage. That, I think, is the story of the past.

The present offers a different challenge to the Voluntary Agencies. They do not blaze the trail alone to-day. They go in close partnership with Government; a partnership which is friendly and fruitful when based on sound personal relations; a partnership which sets a more effective example to the people it serves by action in community living than by anything that can be said or preached. The Voluntary Agencies are called upon, too, to demonstrate the best in current educational thought and practice linked to the Christian outlook and tradition. It is this present that I will try to record from much I have seen of the churches at work in the various parts of the Commonwealth and Empire I have been fortunate enough to visit during the last three years.

First of all, let me take just two examples of the close partnership that can exist when Government and Mission work together for the educational benefit of the people. In Nigeria the Protestant Missions have joined together in order to maintain a Training College for Women Teachers which has a group of students whose entrance qualification is the School Certificate. Once trained, these teachers go out with the highest non-graduate qualifications given by the territory. The College, therefore, is a key institution in the education system of Nigeria and only the best is good enough for it. Staffing problems haunt both Voluntary Agencies and Missions, and where the Missions have not always been able to maintain a staff of the experience and quality that the college deserves, Government lends, for short periods, members of the Education Department to work side by side with the college staff. This lays emphasis on the common service that is being given rather than on the agency that is giving the service. Complementary to this is the invaluable assistance given by the Church Missionary Society College at Akure, with its special emphasis on rural training, to members of the Government Education Service who come to the territory in order to

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work among women in the more backward areas. The well-deserved recognition given to Miss Jessie Mars, the principal of this centre, in the King's Birthday Honours reflects this close co-operation and the fine work that is being undertaken in the interests of the people. I was deeply impressed both by the college staff and by small groups of its students whom I saw moving from place to place in country areas with their loads on their heads and living, for two or three weeks at a time, like the pioneers they are, in church vestries or school classrooms and carrying with them practical Christianity and simple training in home-craft and child care to women who had had little or no chance of being educated themselves.

In some territories the practice of education is almost exclusively in the hands of voluntary agencies, and Government's share in the work, apart from administrative routine, consists to a great extent of advising on methods and programmes, of running refresher courses and of carrying the news of interesting experiments in education methods from one part of the country to another and from one school or training college to another. Very often the learners improve upon the ideas given them by the teachers. In Uganda, for example, I remember very clearly one or two outstanding examples of Voluntary Agencies developing suggestions given to them. In this territory there is a great interest among those concerned with the education of girls in all aspects of homecraft training. An exceedingly able woman education officer ran a training course on homecraft for members of staff of voluntary agency schools and colleges, and soon the members of the course were bursting with ideas. At a school and training college run by the White Sisters I found, for instance, that they had taken the idea of having a demonstration house for homecraft very literally. An exceedingly ramshackle little building had been turned by the girls, with the help of the sisters, into a charming modern African home. Every bit of the furniture, furnishings and equipment, including bed, chairs, tables, curtains, bed coverings, cooking utensils and so on, had been made by the students themselves. I saw the girls making starch and soap and turning petrol cans and cigarette tins and odd scraps of wood into labour-saving devices for the kitchen. In the same territory at a Church Missionary Society Training College, which was co-educational, I was highly entertained and at the same time much edified by seeing a series of dramatizations to illustrate the major points of health education. I shall not easily forget the frowsty lad who rejected fresh air, who went to bed completely covered in his blanket and staggered up late in the morning bleary-eyed and muddle-headed, in complete contrast to his wiser companion, who drank fresh air in gulps, slept by an open window with his head out of the blanket and was up in the morning early!

One of the things that has always rather depressed me about schools and colleges in our colonial territories has been the organization of every minute of every day because "Satan finds work for idle fingers." It was, therefore, both a relief and a delight in the British Solomon Islands Protectorate to see put into practice a different educational philosophy. Here, in an island territory, remote from easy contact with other places and new ideas, where association between the Voluntary

Agencies themselves working among the islands is exceedingly difficult and comparatively rare, I found an understanding of the use of leisure that was most heartening. Both the Melanesian Mission and the Roman Catholic Mission made provision for their children to have long stretches of supervised time with the minimum of restrictions. These boys and girls are allowed, within generous bounds, to establish their own play-houses, to cook their own food and to engage in their own sports and amusements, swimming, hunting, fishing and so on.

There is an aspect of education which it is the peculiar privilege of the Voluntary Agencies to be able to develop. All true education grows from the heritage of a spiritual tradition, regardless of the agency that provides that education, but mission-inspired education has the additional strength of having a denominational direction. This so often develops in young people a conception of service to others and a consideration for others which justify the efforts and hopes of those who devote themselves to education in the colonies. As I write this I think of Thabana Morena, the Paris Evangelical Mission Training College for Girls in Basutoland. Rarely have I seen such austerity in living conditions for students. The Mission itself was stricken with poverty during the war years, yet the principal of the college in her regular Current Events talks (I wish all Principals and Heads did likewise) was telling her girls of the distress among the Greek and Dutch children during the German occupation of their territories. Later that day her students came to her, bringing the money they had saved with immense difficulty towards the cost of hiring a coach to take them to watch an inter-schools football match. I should mention that an enthusiasm for football is characteristic of Basutoland and the chances for these girls to get away from their isolated college were very rare, so that this gift represented a very real sacrifice.

It is exceedingly difficult to make a selection such as this from all the many contributions that the Mission Societies are making in so great a variety of ways towards the building up of a sound educational tradition, which in itself is the foundation of all future development. It is enough, however, to see that the value of the contribution lies in the spirit in which it is given and the degree of partnership that can be established between the people themselves and the statutory and voluntary agencies working with and for them.

I have talked of the past and of the present and I would like to end with just a very short comment on the future. It seems to me, from all I have seen during my travels in the last few years, that our hopes for the future of colonial territories rest to a large extent upon the success with which education can develop self-reliant, tolerant, clear-thinking and purposeful citizens who love God, serve the brotherhood, honour the King. There is no more powerful influence in teaching these loyalties than the example of people living side by side in friendship and co-operation. Any partnership demands toleration and mutual adjustment, and I am sure that the selfless service of Missions, especially in the field of education, enables us to go forward confidently into the future.

# POSSIBILITIES IN WEST AFRICAN EDUCATION

By VIOLET M. GRUBB\*

**F**OURE months divided between the colonies of Sierra Leone, Gold Coast and Nigeria, can only give the traveller a superficial idea of the work of education. Yet sometimes those who come afresh to schools, colleges and their inhabitants gain a fresh view of the problems and possibilities. I travelled as one taking a holiday and yet through the kindness of the Church Missionary Society, the Colonial Office and many friends, able to avail myself of innumerable opportunities to visit places of learning of all descriptions under the care of many denominations or none. Having no axe to grind and yet with some knowledge of education in this country and the Far East, I was able to enter into much discussion on our common problems and learn far more than I could ever impart.

The impression that first strikes one is contained in those words "our common problems," for they are problems that we hold far more in common than we in England have realized, though the rapidity of air travel is causing us, slowly perhaps, to revise our outlook. Within sixteen hours one can move from London to Lagos, and with the coming of jet planes we are told this may be shortened to six hours. Teachers can come home, and do, for holidays, for conferences, for urgent consultations; men and women lecturing in and administering the three great Universities-to-be spend each long vacation in England. But fundamentally it is not this time-space relationship which has made our problems one; it is more certainly the background in which schools have grown up in West Africa. Founded by the early missionaries, many have developed out of the Victorian tradition and still carry with them the faint tinge of Victorianism. Thousands of others have sprung up in recent years and the whole system is based on the one we have evolved here of primary, secondary, University and technical education. In these surroundings we find "our common problems" of overcrowded classrooms, a grave shortage of teachers, and a shortage of books and apparatus. Then there is the graver problems of aims, of attitude to discipline and examinations, the interpretation of what we mean by Christian education, the problem of dual control, Church and State. And beyond all these problems there is the ever-recurrent one of the suitability of our European type of education for the African races and the part their own culture and outlook should and must play in it.

Primary school education is so varied in its character as to be impossible to summarize. It seemed to me a colossal effort on the part of people who know only dimly what they seek, to try and attain to

\* Dr. V. M. Grubb, who is Headmistress of Westonbirt School, recently spent some months in West Africa.

standards of which they are only vaguely aware. In Nigeria there are about half a million children in primary schools and twenty out of twenty-one of these are being educated under Christian auspices. I have seen schools in which as many as five classes of thirty to forty children are held in one room, with no space to move about, no apparatus and consequently the rigid and disciplined order that is now no longer applied to young children. By contrast the bush schools are often reasonably spacious, clean and free. In Central Nigeria, where special efforts are being made to bring the education nearer to the pastoral life of the home, schools have learned to plant grass rather than leave the compound to the erosive effects of torrential rain ; they have learned something of the beauty of flower beds ; they each have a "farm" attached in the shape of a plot of land where the pupils themselves practise cultivation in a large way ; there is even an effort to persuade each to start a fish-pond, where the methods of feeding and breeding fish might be studied and so help to replenish the over-fished rivers. But in all cases the real difficulties lie in the teaching. All teaching in primary schools is in the hands of Africans, though there may be European supervisors to groups of schools. Such supervisors have often such large numbers to oversee that they can have little direct contact with the teachers. One with whom I travelled had 1,200 schools in her charge. The African teachers are in the main confined to retailing all they have themselves learned in a two- to four-years training course and many are as yet untrained and have themselves only reached the top of the primary course. They can read no books outside those they studied in school and they have no knowledge of how to go further. Nothing is more urgently needed among the primary schools than African men and women of vision and outlook who do not see this type of teaching as something only suited to those of poor intellect and qualifications (is this an attitude they have caught from us ?), but who see it as the very foundation stone on which the edifice of their country must be set up.

Of secondary schools I saw mainly girls', some having attained while others were painfully climbing up to the coveted prize of School Certificate standard. In the whole of Nigeria, with its 22 million people, there are only seven such schools, not for lack of demand, for the demand is overwhelming, but for lack of teachers. One day stands out in my memory. It was the day of riots at Port Harcourt in connection with the disturbances in the Enugu mines ; it was also the day of the Entrance Examination for the only Church Secondary School in Eastern Nigeria. Some 200 girls ranging in age from eleven to sixteen (though all officially about twelve) had collected, the pick of the primary schools, some having travelled three to four days for this event. Only thirty could be selected, but undaunted by the shouts and shots in the streets outside, they toiled throughout the hot day at English and arithmetic papers, refusing to disperse for lunch, desperate in their eagerness to achieve this prize of learning. One wonders what became of the 170 rejected candidates, so keen and earnest and with no one to teach them. There is a grave shortage of secondary school teachers in our own country. It is far graver in West Africa, for so many tempting posts are held out to the few available graduates, men or women.

The Training Colleges and the University colleges are of vital importance in the answering of this question. To the training colleges come young men and women for a two- or four-year training, according to their background and experience. I think of one at Bunumbu in the East of the Protectorate of Sierra Leone, set far away in beautiful and isolated surroundings. There are some 100 students there, ninety being men and ten women, and these will be the pioneer teachers in an area where literacy is the exception rather than the rule and where girls rarely attain to the end of the primary school course. These young men and women will often stand alone in their Christian faith in an area of paganism; they surely need constant visiting and supervision if they are to retain something of the vision they may catch in their years in college. Yet with a European staff of two and a limited African staff one wonders how it can be done. It raises the question that recurred again and again—are we right to send men and women so young in the faith out into lonely posts? Perhaps we would do better to concentrate several together in something that would approximate a "community" where they could help, strengthen and uphold one another. With the girls especially, surrounded as they are by special temptations, cut off from the normal family and tribal life until they marry, would there not be much to be said for some very simple "teaching order" with perhaps some special uniform and a grouping together, for even our Lord sent out His messengers two by two? Only those living in these countries know how difficult this would be to carry out in a land where the passionate and clamorous demand for education makes it often impossible to allot more than one trained teacher to a school. And yet the Christian Church has got to face the problem in many spheres that we must curtail our efforts in space and numbers in order that men may grow in depth.

It brings us back to the question of what Christian education connotes. In West Africa the impression grows that to many it means a smattering of book learning, preferably resulting in a certificate of some sort, which will enable the holder to obtain a well-paid post, probably away from one's village. Many thoughtful Church members realize that if this is education—a doubtful proposition—it is not necessarily Christian, but they are not clear how to proceed from that point. We have got to take the lead. It became borne in on me that Christian education can only be carried out in this land, where the family means so much, in a Christian community. An education which consists in lessons from 8 a.m. to 3 p.m., given in no matter how Christian a spirit, can never reach to the fundamentals of the matter; can, humanly speaking, not even prepare adequately the soil in which the Holy Spirit can work. I sat in the Juvenile Courts at Accra, recently established and meeting many difficulties, and listened to case after case of delinquent small boys needing in official language "care and protection"; needing actually a complete change of environment. One anxious and careful father pleaded for help on the ground that he himself "had sacrificed a sheep and poured out blood to redeem the boy's wild and unsettled temperament and it is all in vain." With that as a background on the one hand and with the tremendous inrushing forces of materialism on the other, I

see no other way to train the hearts and minds of the young people to the understanding of the Christian life through education except by the closest contact with them in every aspect of daily life.

In Western Nigeria I stayed for some time in a Brides' Training Centre. Here there were groups of girls and women, some with little education, yet betrothed to men studying in the Universities either of West Africa or England. The young women had come for two years to learn something of what their future husbands would expect them to know—hygiene, cooking, sewing, care of children and a training and growth in the Christian faith. There was another group made up of young wives often with one or two children; their husbands had gone for further training. The wives were only too glad to find somewhere to live and learn where they would not be alone. And there were a few older women whose husbands occupied distinguished positions and were abroad. The amount of formal scholastic education received varied greatly. The quality of true education could not fail to be impressive for those few women, African and English, who ran the Centre, lived among the young wives, shared their simple life, moved in and out with them all the day. This is sacrificial living. It was supported and helped by the simple daily prayers, the Bible study and so on, but that which gave it meaning was the free and open contact between all, so that no part of daily life, not even meals, evening hours or free days were hidden away.

Years ago Guy Bullen of Northern Nigeria wrote: "The test of religion is not religiousness, but love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life." In this country we are yet so far from meeting this test of religion and yet it is this for which men so often look to the Church. It may be that the contribution that West Africa will make to the world Church will not be in the sphere of theology or of social service or of Church worship in our Western sense. But among this warm-hearted, vigorous people it might be in the sphere of personal relationships, and the part of Christian education will be the building of closely-knit communities, learners and teachers living in close fellowship one with another. Professor Toynbee has taught us to think again of the importance of a "creative minority." Such minorities might indeed be creative in West Africa if of them it could truly be said, "See how these Christians love one another."

### BOOK NOTICES

*Pacific Conquest* (IAN SHEVILL. Published in Australia (can be purchased from S.P.G.)). This is the first complete survey of 150 years of missionary progress in the South Pacific. It is invaluable for reference and in itself a stirring story.

*Papuan Post* (D. I. HENSLAW. Published in Tasmania. (Can be purchased from S.P.G.)). This record of the first full Diocesan Anniversary in Papua after 1941 gives a vivid picture of the recovery of the Diocese of New Guinea.

# FOURAH BAY COLLEGE LOOKS FORWARD

By F. H. HILLIARD\*

**O**N the 11th May last there came into operation in Sierra Leone "An Ordinance to Make Further and Better Provision for the Control, Administration and Working of Fourah Bay College." The agreement and plans embodied in this Ordinance were the outcome of two years of difficult and at times wearisome negotiations. Now, however, that these negotiations have been thus satisfactorily concluded, the resulting Ordinance is a sign that the College has taken on a new lease of life. The significance of the changes and developments which the Ordinance foreshadows is indeed great for Sierra Leone, but it is equally so for the Christian Church and in particular for the work of Christian education in West Africa.

The extent to which the new Fourah Bay will be in a position to fulfil the purposes for which it was originally founded can best be judged in the light of its history. It will be widely known that the Sierra Leone mission was the earliest field of the Church Missionary Society's activity, and it says much for the vision of those early pioneers that as far back as the year 1812 they decided to make a start with Christian education. In that year the institution which was later to become Fourah Bay College began its career as a school for the training of African youths who could in due course become leaders in the Church. The school was in those days settled high up in the hills behind Freetown, at the foot of the village of Leicester, about twelve hundred feet above sea level. The number of its pupils seems never to have been very large, while it suffered acutely from the frequent changes of principal due to the appalling strain imposed by the climate upon the earliest missionaries.

After some twelve years it was decided to move the school into the town and a house was secured in Cline Town, on the eastern edge of Freetown : here it continued on much the same lines as it had done at Leicester. In the year 1845, however, its character underwent an important change. That year saw the foundation by the Church Missionary Society of the Sierra Leone Grammar School which made it possible to hand over to the school the secondary school work of the older institution and allowed the college to restrict its activities to the post-secondary training of schoolmasters, catechists and clergymen. This important development was also accompanied by an external change, for at about this time the college moved into a new building in the same vicinity, and took as its name Fourah Bay College, the name of the bay adjoining the site and the name which is now indissolubly linked with it in the minds of all West Africans. The building which

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was then erected still stands to-day as a monument of the vision of those early missionaries: its timbers are fashioned from the remains of some of the hulls of the old slave ships which had been left to rot in Fourah Bay and Destruction Bay nearby. At the present time the old college building houses the headquarters office of the Sierra Leone Government Railway: the old mural tablets have been carefully protected and the Commission for the preservation of ancient monuments in Sierra Leone can be relied upon to see that care continues to be taken of the building.

It has to be remembered that as the work of the Church Missionary Society spread to Nigeria so the demand for trained African leaders grew: it had to be met by the resources of the College, which was, and for many years remained, the only centre of such higher education. It will easily be understood, however, that as the need grew for African leadership, so also there developed the need for men with university education, who could organize schools and occupy responsible positions in the Church. The University of Durham was approached—no doubt as being an English University with an ecclesiastical connection and outlook—and was found to be sympathetic to the idea of affiliation. Thus it came about that in the year 1876 Fourah Bay College became an affiliated college of the University, whose students, when suitably qualified, were entitled to read for certain degrees and other awards of the University; then, as now, residence at the College counted as residence for the purpose of obtaining a degree and students of the college could receive their degree without going to England. This development, needless to say, marked a great step forward in the history and general usefulness of the college, and it is a link which has constantly been treasured by the people of Sierra Leone. It is not difficult to understand why when in 1946 the Colonial Office proposed not to support, and the Church Missionary Society could no longer adequately subsidise, the full University degree courses of the college, the people of Sierra Leone were deeply disturbed and hurt: it seemed to them that an attempt was being made to cut a link with England which was to them the means of maintaining an essential part of their distinctive cultural heritage. To this day it is still true to say that, because of this ancient link with the University of Durham which has been maintained in the face of considerable difficulties, Fourah Bay College occupies a position in the affections of a large number of West Africans which is not altogether unlike that which the two older English Universities hold in the mind of the average Englishman.

Meantime, however, the Wesleyan Missionary Society had begun work in Sierra Leone and in due course very wisely decided to make use of the college for training Africans, instead of attempting to set up a separate institution. So it came about that in 1918 that Society became associated in the control and work of the college and a council representative of both Societies was set up. In more recent times the Methodist Missionary Society has continued the close association thus formed and has taken, through its official representative in Freetown, an important part in the negotiations which led to the Ordinance. With the Church Missionary and the Methodist Missionary Societies the

American Church of the Evangelical United Brethren, which has considerable commitments in Sierra Leone, has more recently still also joined in support of the College. For the past four years it has provided a member of the University Department staff and has made itself responsible for finding the larger part of his salary ; it has also sent a regular number of its men and women to the College for training as ministers or school teachers.

In 1941 the College faced a major upheaval in its affairs : the Royal Navy took possession of its buildings and it was evacuated to Mabang. At Mabang there was a large and practically unused building which had been erected originally as an agricultural college, and there Fourah Bay settled down to its exile. It was not until 1945 that the College returned to Freetown and, after some difficulties, secured official permission to make temporary use of the present Mount Aureol site, which during the war had housed the 51st General Army Hospital.

Once back and with the war over, the flow of students began again and at a rate which had never before been known. By October, 1946, there were over fifty students in the University Department and between thirty and forty in the Teacher Training Department. In the following years the numbers steadily increased until to-day there are one hundred and ten University students, nine non-graduate ministerial students, and eighty-two teacher-training students. Meantime, however, a most difficult situation had developed as a result of the Report of the Commission on Higher Education. It had been decided to implement the Minority Section of the Report, which advocated the development of one and only one University College for the whole of West Africa, to be situated in Nigeria, and the foundation in the other territories, among them Sierra Leone, of colleges rather vaguely termed "Regional Colleges." These latter were to act partly as feeders for the University College by taking suitable students up to the Intermediate examinations of the University of London, and partly as Technical and Teacher Training institutions. The Gold Coast at once protested and insisted that it would provide its own University College : it is now in existence and has made a most impressive beginning, as has University College, Ibadan, in Nigeria. The people of Sierra Leone, not only in the colony, but also many in the Protectorate, were at once alarmed and lost no time in stating that they would not contemplate such a by-passing of their ancient University College as this policy implied. A fund for the support of Fourah Bay College was started and a body of supporters, calling themselves the "Friends of Fourah Bay," was formed to take what steps it could to bring about a change in official policy which would guarantee the continuation and development of the University work of the College. It became clear that the Church Missionary Society, with so many claims being made upon its shrinking resources, was already making its maximum contribution towards the upkeep of the University work and that in the end the community, with financial help from the Government, could alone provide for its continuation. From June, 1948, until January, 1950, a new Council of the College, empowered by the Church Missionary Society to negotiate with the Sierra Leone Government, conducted discussions with Government,

and agreement in principle was registered at a debate in the Legislative Council in February last, when members on both sides expressed their pleasure at this promise of a final settlement of a long-outstanding and most thorny problem. This agreement found detailed expression in the Ordinance which now gives to the College, and especially to the University work of the College, a new lease of life and the promise of great things.

Instead of the provision of a separate institution of higher education in technical and commercial subjects, the Ordinance provides for the development of the old Fourah Bay College in such a way as allows these new and important branches of higher education to be added to the existing University and teacher-training work. The organization is not over-complicated: there will be a University Department with its own head, and with a separate University Department Committee to supervise its activities; in almost all respects this committee will be independent of the general Board of Studies. The University Department will elect its own representative to the College Council, and the head of the Department will be *ex officio* a member of the general Board of Studies. It will be seen how the Ordinance thus seeks to give to the University Department a broad measure of independence which is consonant both with its history and its intrinsic importance. The Teacher Training, Technical and Commercial Departments, together with such other branches of higher education as can be shown eventually to be required, will also be organized as separate departments with their own Heads. At present only the Teacher Training Department is actually in existence, but a start is to be made within the next few months with the Higher School Certificate work which the College must perforce do until the Secondary Schools are able to take it over, and a small beginning on the more formal type of extra-mural studies has already been made and will be further developed as opportunity arises. The organization of technical and commercial work presents considerable difficulties which will have to be overcome before these departments can be started: the absence of a Technical Institute in Sierra Leone—soon, it is hoped, to be remedied—makes the whole problem particularly complicated, though the College authorities and Sierra Leoneans generally are determined to see that this most sorely-needed and obviously important work of the new College shall be initiated at the earliest possible opportunity.

One of the most important and heartening aspects of the Ordinance is to be seen in its provisions for preserving and maintaining the Christian traditions of the College, which, as we have seen, have been inherent both in its purpose and its functions during the long years of its life. Within recent years the College has opened its doors, as a University College indeed must do if it is to achieve its maximum usefulness, to men and women of various creeds: besides the students who profess adherence to one of the various Protestant denominations, there have grown up also small bodies of Roman Catholic and Muslim students. Attendance at the chapel services has, of course, been voluntary, except for the services which mark the opening and closing of term, though even here Roman Catholic and Muslim students were exempted. The chapel services were so arranged as to be predominantly Anglican—a

feature which is natural in view of the dominant Anglican responsibility for its foundation and maintenance—and the chaplain, who is also a member of the University Department staff, is an Anglican priest. Yet many of the services were especially drawn up so as to meet the needs of the whole body of Protestant students, so far as possible, and arrangements were made for a Roman Catholic priest, a Methodist minister, and a minister of the Church of the Evangelical United Brethren, to keep in touch with those of the students who wished to receive such denominational instruction and guidance. This general policy undoubtedly made the transition from the old regime to the new easier : the Ordinance expressly provides that, in the choice of a principal, the need to preserve the Christian traditions of the College must be borne in mind, and it lays upon the Council the responsibility for providing for voluntary worship and for the teaching of Christian Theology, with particular regard to the preparation of candidates for the sacred ministry.

As to the last, it ought to be said that for various reasons it was decided that the Ministerial Training, which has always represented one of the most important and direct services which the College has performed for the Churches, could best be carried on as a part of the work of the University Department. Some of the ministerial candidates read for their B.A. degree in the University Department, taking Religious Knowledge as their main subject. The non-graduate students attend some of the lectures given to the University students, and all—both undergraduates and non-graduates—then attend certain other lectures together. The general syllabus closely resembles that of the typical English theological course, but includes a study of Islam and indigenous West African beliefs as the background against which much of the theological teaching will have to be presented. Among the ministerial students are to be found Anglicans, Methodists, members of the Church of the Evangelical United Brethren, and occasionally also Baptists. It will be realized that the provision at some stage in the course of adequate denominational teaching is important ; it is being done by using the services of the chaplain and honorary chaplains mentioned above : plainly the eventual unity of the Churches in Sierra Leone, as elsewhere, can come first only through a clear appreciation of differences and can only be ultimately hindered by a superficial attempt to ignore the causes of division. The theological staff of the College still needs strengthening, yet is sufficiently strong to allow its members to turn their attention to research, and it is hoped to be able to serve the Church increasingly in this field also—as indeed it is the obvious duty of such an institution to attempt to do : there are several fields—Church History, Theology and the Comparative Study of Religions most notably—in which work of this kind is urgent and some beginnings have already been made.

Broadly speaking, therefore, it can be said that as Fourah Bay College looks forward it looks in three distinguishable but ultimately converging directions. First, it will seek generally to serve the cause of higher education in West Africa and in Sierra Leone in particular by providing in a composite institution the various types of courses which the full and balanced development of the Territory demands and deserves.

Among these courses the University work, which has as one of its prime tasks the provision of much-needed staffs for the Secondary Schools, will, we are confident, continue to take a justifiable and justified pride of place. It is true that the eventual continuation of the University work beyond what is known as the "interim period"—the next four to five years—is dependent in part upon the verdict which will be passed upon it by a Commission to be set up towards the end of that period. But nobody who knows the feelings of Sierra Leoneans about the great importance of the University work can really doubt what the then Legislative Council's decision is likely to be. Moreover, with the new opportunities which the Ordinance has opened up for the consolidation and reasonable development of the University work of the College, come possibilities which will be—and indeed have already begun to be—seized by the College authorities, to see that in this interim period the University Department is set upon ever surer foundations.

A second and closely connected aspect of the future importance of the College is to be seen in its opportunity to make the Christian faith the basis and the background of its whole life and influence. Care will be needed here to make it plain that this does not imply any sort of narrow, intolerant or exclusive policy, which would in the end, and quite rightly so, arouse hostility from certain elements in West Africa and in Sierra Leone itself. But there is no reason why, if the ancient Colleges of the Universities of Oxford and Cambridge can frequently combine a clear and official Christian witness with an enlightened and tolerant appreciation of all truth, Fourah Bay College should not be able to follow a similar path. Indeed, it can very reasonably be argued that for a College affiliated to the University of Durham this policy is the natural one; furthermore, it is clear that only by thus on the one hand maintaining its distinctive Christian traditions and on the other continuing to make students of all creeds welcome and at home within its community, can the College both remain true to the purpose of its founders and also properly serve the whole community in which it is set. Finally, it will be plain, from what has already been said, that in maintaining the ministerial training and by theological research, the College can continue to render a direct and most important service to the Christian Church in West Africa. To help to train for the Churches in Sierra Leone—and sometimes in Nigeria, too, since into the University Department still come men from Nigeria who hope eventually to be ordained—to help to train men who can present Christianity to West Africa as an intelligent faith and a powerful force which is as relevant for the life of Africa as it has been for Europe; as needful for the continent of the future as it has been for the continent whose influence seems to many now to be on the wane; this is to fulfil and more than fulfil the vision which those far-sighted founders of the College had caught nearly a century and a half ago. Fourah Bay certainly sometimes glances back—back over that century and a half with justifiable pride—but to-day she looks steadily forward, quietly confident that she now has a real chance of trying to meet the demands which will be made of her in this next half century.

# PARTNERSHIP WITH THE NATIONALS IN CHINA

By ERIC HAGUE\*

**F**ROM the Christian point of view, the question as to the possibility or not of partnership with the Nationals in China, or any other nationals, presents no problem; for in Christ Chinese and foreigner are one and fellow-workers together with God. But when one asks how does such partnership work out in practice, there are quite a number of problems which present themselves to the mind of the discerning missionary on the field. And it is to these problems, as I have seen them, that I want to address myself in this article, attempting to show, at the same time, in what direction any solution is, perhaps, to be found.

There is no question, in the first place, but that the Chinese themselves want the aid and co-operation of the missionaries in the evangelistic, educational and medical work of the Church in China. When, recently, due to financial considerations, our Society decided to recall my wife and myself to England to take our overdue furlough, our Chinese colleagues begged us to stay with them for a while longer. But this being impossible to arrange, they accepted the fact with resignation, but added, "Come back soon; we want you and need you."

This "want you" and "need you," however, whilst expressing the eager desire of the Chinese Church leaders and the Christians generally, and, indeed, the desire of the Chinese people as a whole, needs an important qualification. It is a qualification which has found expression recently in a "letter to missionary friends," written by a Chinese pastor in Communist-occupied territory. After expressing the hope that the missionaries would continue to come to the help of the Chinese Church, he added, "But we no longer want our guests to be our hosts . . . and to hold the money-bags."

If, in the future, there is to be any true partnership with our Chinese brethren, here is a vexed problem that must be solved. Whilst it is true that in many instances, and for some years now, policy determination had been put into the hands of Church synods, School Councils, and Hospital Committees, in which the great majority of members are Chinese, yet financial administration has often been left in the hands of the foreigner. This has been partly because often there is a foreign bishop or superintendent or matron at the head of things; and partly because the Chinese themselves have often been afraid of the responsibility of "holding the money-bags" and have not had that training or experience in financial administration which has often been the lot of the missionary. I myself, as a recruit and first-terminer in China, was called upon to do a lot of the financial administration side of the diocesan work and was a joint-treasurer with a Chinese colleague. But when, owing to economic chaos, banking was impossible and we kept large amounts of money to hand, it was I who had to hold it. My Chinese colleagues once said to

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me that he was afraid to have diocesan money in his own hand for fear that relatives and others might demand the loan of some of it, and sometimes because of the suspicions of others as to the use he was making of it. One rather feels that they should be forced to take the responsibility, come what may. Again, during the latter period of my first term, I was asked to act as treasurer for half of our diocese whilst, at the same time, I was working as assistant under a Chinese vicar who had to come to me for his salary. From the point of view of age and time of ordination, he was just my junior, but this did not really make it any easier for either of us. Besides, I had to send out salaries to many other Chinese much my superiors in age and length of service in the diocese.

It is not surprising that in a very recently published pamphlet of the Conference of Missionary Societies in Great Britain and Ireland, giving the text of a letter sent by representative Chinese Christians to Missionary Societies overseas, the following passage should occur :

Specifically we wish to invite your attention to three fundamental points of future policy :

1. The authority of policy determination and financial administration must pass over to Chinese leadership wherever it has not yet been done. Definite steps must be taken for its realization. . . .

2. As regards the future position of missionaries we would like to state . . . (b) The future contribution of the missionary will lie along lines of special service projects and not along administrative lines. TO BE, TO SHARE and TO LIVE will be a significant contribution in itself.

From the viewpoint of how does partnership work out in practice, there are yet other areas where difficulties and hindrances arise. Speaking from my own experience and observation, there are three such levels, the economic, the psychological, and the spiritual and moral.

As regards the economic level, it is here that the most glaring difficulties and the most obvious hindrances are to be encountered. When, as a raw recruit, I arrived at my station in the province of Kwangsi, in South-West China, I discovered that my new home was to be a large foreign house, capable of accommodating a family of four and another single missionary. I had this house to myself. Within an hour of my arrival I had my first visitor. It was our Chinese Assistant Bishop. With simple and joyful sincerity he welcomed me to the diocese and to Kweilin, and after a brief conversation about my journey, left me to get settled in—an act of consideration typical of the man. Later he invited me to his home on the other side of the compound, and there introduced me to his wife and children and bade me consider myself in future as a "son" of theirs and to visit them as often as I liked.

Nothing will ever efface the deep impression which I then received that I was really welcome in China, and in the Chinese Church, and by the Chinese people. "Our fellowship in the Gospel" took on new meaning. But the real point of this experience lies in another direction. For I discovered that the Bishop's house was one much less imposing, rather smaller than mine and built in the Chinese style. Not only did it accommodate his own family (there were four children then at home), but it was also shared by a Chinese catechist and his wife, whilst the ground floor of the building was used as a church and meeting hall.

One can appreciate what this might mean in terms of quietness, which we westerners value so much, especially the parson, whose home is his study and office. But if the Bishop felt any dissatisfaction at all with this difference in living conditions, so obvious to my own eyes, he never showed it by a single phrase or look. And if it made any difference to his attitude towards me, it was only to make him even more sympathetic.

When, after the Japanese invasion of our province, and their subsequent surrender and withdrawal, I returned from evacuation to the diocese again, I found myself located in the province of Hunan, in the country town of Lingling. I also found myself working directly under Bishop Hsu again. Circumstances again caused it that I, the young, rather inexperienced foreigner, should find myself living in a big foreign house, even larger than that in Kweilin, whilst Bishop Hsu and his family lived in a much smaller, almost ramshackle house within the garden of my own. There was another big foreign house which he might have occupied, but it was already being used by two other church workers and their families. But again, the Bishop's welcome was as joyous and stimulating as ever, as if no such differences existed ; nor was his loving fellowship or authority diminished by one iota.

In the case of other Chinese colleagues the same conditions held, and were also true of other areas of China and other missions which I have visited. A similar double standard exists also with regard to salaries. Even after taking into consideration the difference due to a missionary's customary diet, and the difficulty and danger to health of his existing on a completely Chinese regimen, the missionary is paid on a higher standard than his Chinese colleague. Although I have never heard one of my own colleagues complain about it or even mention it, yet the fact remains that the difference exists and is a hindrance to complete partnership. I think of the case of a Methodist missionary friend who, on returning to his station after the Japanese surrender, was asked by his board and the local Methodist Conference to limit himself to bare necessities. Chinese and missionary alike were asked to be content with one bed, one chair, one desk and so on. He decided that he needed a bookcase. When it arrived his Chinese colleague saw it and said that he wanted one, too. My friend replied saying that he was able to get the bookcase because Christian friends in England, at some sacrifice to themselves, had sent money to enable him to live adequately and do his job properly. "If you want a desk," he added, "you must ask the local Church Council to give you the money to buy one." But since the local Council had no funds at that time, the conclusion was obvious.

This incident also brings out yet another point of hindrance to true partnership. Not only is the missionary paid on a higher standard ; his money also comes from a separate financial source. And the Chinese cannot help but think that "the missionary is of us, yet not of us." It is not surprising, therefore, that in the above-mentioned pamphlet the following passage should occur :

As regards the future position of missionaries we would like to state . . . the missionary will be living in an economical environment, whose standard

of living is much lower than the one he is accustomed to and in which the practice of austerity will be the rule rather than the exception for some time to come.

Although it is on the economic level that the more obvious hindrances to true partnership thus arise, yet more fundamental causes of discord occur on the psychological level. Missionaries are very often, and very naturally, strong minded and independent in character. With their strong sense of vocation, they like to "manage things" and do not find it very congenial to "be managed." Unlike former generations of Chinese Christian workers who grew up in a church which was largely led and directed by the missionaries, and who were, therefore, content to work and serve under the missionaries, the modern pastor, catechist, teacher and doctor has witnessed, and taken part in securing, a large degree of self-government passing over to the indigenous church. The tension, therefore, between missionary and Chinese worker has imperceptibly increased, and often gives rise to misunderstandings on either side. Ignorance, sometimes culpable, of the etiquette, customs, thought-forms and psychological make-up of the other national, injures the spirit of fellowship and partnership and only real and deep dependence on the grace of God is able to heal such injuries.

I remember how, after the surrender of the Japanese and my return from evacuation, I had to live cheek by jowl with a young Chinese catechist about a year my junior. We occupied adjacent rooms in a tiny dwelling in war-wrecked Kweilin. Each could hear every sound made by the other, and we ate together. I was the vicar of the parish, but since my Chinese at that time was very inadequate, the catechist did most of the work involved in running the church; he was also tremendously keen and very capable, and possessed a quick temper, allied with a strong national and personal pride. So did I. After getting along quite well together with only minor misunderstandings, a perfectly unimportant incident caused an open quarrel. In my annoyance, I swung out of the catechist's room, banging the door after me. But this, like banging on the table at a meeting, is considered very rude in China. The catechist's temper immediately flared up and he gave vent to his probably long-pent-up grievances. Mutual accusations brought tears to both our eyes and grief to our hearts. But ere long we both repented of our outbursts, kneeled down together in prayer to our one Lord, and asked forgiveness of one another.

Later I left Kweilin to go to work in Hunan, but was asked to return some three years later, by the Diocesan Synod, to help this young catechist who had meantime become ordained and was now himself vicar of the Kweilin church. So I became his assistant!—a curious turn of events. Since I was also appointed to be in charge of another church thirty-five miles away and to give it one quarter of my time and energy, it is not surprising that after a few weeks of working together under these conditions, some misunderstanding should again arise between us. My Chinese colleague one evening took me aside, and with commendable restraint upon his noticeable annoyance, and with some nervousness, told me at some length that he thought I was not pulling my weight. I was hurt. But God gave me grace to listen in

silence. And I think I had also learned something of my colleague's character by that time. My attitude was not without effect. Almost before he himself had ended his indictment, he turned to me and asked me to excuse his hastiness and suspicions. We parted without rancour, and although our next meeting saw us both rather restrained, from that time onwards our friendship grew into deep mutual appreciation and willing partnership.

Although I have had much experience in working in partnership with other Chinese in church and mission school and provincial schools, I have not the space to write about them in detail. But I can say that I have invariably received nothing but courtesy except in two other cases, and one of these two exceptions was merely a case of a young Chinese whose cultural attainments were not very high and who let his zeal outrun his prudence and his tongue overreach his tact, not only in his dealings with me, a foreigner, but also with his fellow nationals.

I feel that I ought to say a final word on the spiritual and moral hindrances to partnership that do sometimes occur. It is only on the spiritual level that the richest kind of partnership is to be experienced. In Christ, English and Chinese are one and pride and prejudice disappear. But spiritual and moral (in its widest sense) slackness are the source of the deepest cleavages. Chinese reverence moral excellence and despise moral failings ; but to be despised by a colleague is to be separated from him by an impassable gulf. One can bear witness, very thankfully, that moral failing and spiritual slackness are very rare on the mission field. But they do occur and do irreparable damage, and this not only within the sphere of the Christian Church, but in movements associated with the Church. It is of this latter kind that I would like to give an example in the hope that both missionaries and other westerners who serve, or think to serve, in China may meditate upon these things.

After the surrender of the Japanese, relief organizations in China worked in co-operation with the indigenous churches and the Missions. The common people of China, therefore, associated Relief Work with Christianity. But many of the relief organizers were not Christians at all, either in belief or behaviour. Some time after open criticisms of the misuse of Relief funds and materials had been expressed in the foreign press and publications, I happened to meet a Chinese who shall be nameless, and who held a very responsible position in the Relief organizations. I asked him what he thought of the criticisms of his fellow countrymen. He replied : "I regret that I must admit the truth of many of the accusations ; many of our people did misuse the relief funds and materials. But foreigners ought to remember one thing—they did not always send to China their best people." "Why do you not write about this to the foreign press ?" I asked. "We Chinese," he replied, quoting a Chinese proverb, "do not upturn the bowl of our hosts."

If we foreigners, missionary and otherwise, wish to work in real partnership with our Chinese brothers, our moral and spiritual qualities must bear scrutiny, and particularly those qualities deemed most important by the Chinese themselves—e.g. patience, temperance, courtesy, serenity and the like.

# THE CHURCH IN GAMBIA

By W. HAYTHORNTHWAITE\*

**W**HILE we are thinking about the Church in Gambia we should not lose sight of the fact that Gambia is only a very small part of the whole Diocese of Gambia and the Rio Pongas. This diocese is as large as twice the size of England, Scotland and Wales put together, and contains territory governed by British, French and Portuguese Governments. It extends from Dakar in the north to the borders of Sierra Leone in the south, and is therefore very vast; much of it has, of necessity, remained untouched by the Christian Church. This article will be confined, mainly, to the Upper River Division of the Gambia Protectorate because my work has been carried out almost entirely in that area, and therefore I can only write with authority about that part of the Diocese.

The River Gambia is 500 miles long and rises in French Guinea in the Futa Jalon Mountains, and runs through that narrow strip of land which takes its name from it, i.e. Gambia, to Bathurst where it enters the sea. Thus, 300 miles of the river is in Gambia and is navigable all the way from the mouth to the French border. The Upper River Division, where most of my work is done, is a stretch of land about forty miles long and ten to twelve miles wide. It is, however, one of the most thickly populated areas of the Protectorate, and is, therefore, suitable ground for pioneer missionary work.

In Basse, the seat of Government in the Division, the Anglican Church had a school which was very ably run by an African teacher named Anthony Jones, and a church was built there to cater for both Anglican and Methodist Christians (the Methodists having no station there of their own). There to-day, in the little church of St. Cuthbert, services are held Sunday by Sunday, and once a month a priest goes over from Kristi Kunda to give the faithful their Communions. When Anthony Jones died it was difficult to find a worthy successor to him, and so the school was closed and the scholars were transferred to Kristi Kunda, thirty miles away. The Romans have a strong Mission in Basse, with schools for both boys and girls.

Soon after the arrival of the Bishop in 1935 he started to travel through his diocese, and was constantly met with the remarks that Mahometanism was the religion of the black man, but that the Christian religion was that of the white man, and so he determined to do something to combat this great obstacle to the evangelistic work of the Church. An idea was born in his mind which he set about bringing into being. He felt that if the African people could be shown African Christians living normal African lives in their midst much progress might be made in refuting this argument, and a step could be made towards the evangelization of the Africans in that part of the diocese. So, after a lot of travelling and careful consideration he decided to build a Christian village in the Upper River Division near a village called

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Jaokunda. There he would have a school, a dispensary, looms for weaving, young men with some veterinary knowledge who could help their neighbours in times of necessity—farmers, etc., in fact everything that a normal village should have.

The village was built and it is called Kristi Kunda, which means Christ's Town. It is the custom of the country to call a new town or village by the name of the founder. There the dream gradually became a reality. The life of the village radiates from the Church of St. John, which is situated right in the centre of Kristi Kunda and each day begins and ends with prayer. There is a daily Celebration of Holy Communion (if a Priest is in residence, as one usually is), or Mattins and either Compline or Evensong to end the day. The school was started, and many boys came up from Bathurst to be educated there and to form the nucleus of the Christian village. In addition to these boys many started coming in from the surrounding villages and asking that they might be educated as well, and some of them have become Christians and are being trained as Catechists and teachers.

At Kristi Kunda there is a section of the school which is playing a very important part in the life of the Church. This is called St. John's School. Here the boys who come from the surrounding villages are taught to read and write in the vernacular, and are given their first taste of the influence of a Christian school. They live in houses in St. John's compound. They wear native costume, and it is a very fine sight to see them all together in church at the various services. They live under the personal supervision of the housemaster, who also lives in St. John's compound, and they are a very happy family. One, at least, of these boys has gone to Bathurst for higher education. On occasions when the family of Kristi Kunda go to the surrounding villages and hold their services, it is customary for one of these boys in St. John's School to read one of the lessons, and it makes a great impression on the people who are listening.

A difficulty was soon recognized, and that was largely a tribal one. There are in that part of the Diocese three main tribes, i.e. Fula, Mandingo and Serahuli. The Fulas are pure pagan and almost untouched by the all-enveloping hand of Islam. The Mandingos are nominal Mahometans who easily revert to paganism in times of crisis, and the Serahulis are strict Muslims and are rather bigoted. Of these three tribes the Fulas are the most fertile soil, and it was to them that Archdeacon Mudford turned when he arrived in the diocese in 1943. He realized that if any real evangelization was to take place there was more hope of it among the pagan Fulas than among the other two tribes, who are, nominally at any rate, followers of Islam. I should say, in parenthesis, that there are some Mandingo boys at our school and some of them will, we hope, become Christians.

Acting on this assumption, Archdeacon Mudford went off on trek around the district looking for a suitable centre for work among the Fulas, and after having visited the village of Kumbul several times he was offered a site nearby on which to build a small village. This he soon set about doing, and so the village of Saare Yesu (the village of Jesus) came into being. This was to be quite a different thing from

Kristi Kunda which was a model African village, while the village of Saare Yesu was to be the centre from which the Gospel was to be preached to the Fula tribe.

Among the first buildings to be built was the Church of St. Martin, which is a small mud and cement building with a round grass roof surmounted by a wooden cross. Here daily services are held, and here the life of the community is refreshed and encouraged. Then, as boys started coming in, a school was built and one of Anthony Jones' old boys came as the first Fula teacher, and in the first three years four boys became Christians.

In their travels both the Bishop and the other Priests had discovered that there was much sickness amongst the people, and they felt that if the Church was to carry out our Lord's full commission the ministry of healing must be introduced as well, and in 1945 it was made possible by the fact that the writer of this article had been demobilized from the Medical Branch of the Royal Navy and offered his services as a missionary. It was then decided, from all points of view, that the best place for the medical centre in the Upper River was at Saare Yesu, as geographically it is the centre of the most thickly populated section of the area. So a start was made and a dispensary was built, and on June 5th, 1946, the first patients were seen and treated. A very vivid picture of that morning remains in my mind, and so perhaps I may be forgiven for putting it in here. When I arrived the dispensary was not finished although the medical store was, and so when the next morning after my arrival I was told that there were "Plenty sick people waiting" there was only one thing to do, namely to drag out two packing cases and use one as a table and the other as a seat while I dealt with a dozen or so people who had come for treatment.

The medical work plays quite an important part in the life of the mission, and often an introduction to a village has been made by somebody coming to the dispensary for treatment. They come from villages that are great distances away, and not only from Gambia but also from Senegal and French and Portuguese Guinea. There is much ignorance and hygiene is almost unknown. So one of the tasks of the medical section of the mission is to try and show the people that many of the diseases from which they suffer can be prevented. There are also great opportunities for evangelization, and we try to seize every one that comes our way. Each morning when the patients assemble outside the dispensary I go outside with my interpreter and talk to them for a while and try to tell them something of the Love of God and His purpose in putting a dispensary in their midst for them to use. Then prayers are said, and the day's work starts. In this way we do get a chance to put forward the Christian Faith even to those who are under the influence of Islam.

Amongst the activities of Kristi Kunda I mentioned that there was to be a dispensary there. That dispensary is in being and is in the care of an African Christian (a Mandingo). At Kristi Kunda the same policy is carried out as is at Saare Yesu, and I spend two days every week there. Thus we see and treat approximately 11,000 people at these two dispensaries every year, so something of the scope that is offered for evangelization can be realized.

But the medical work is not confined to sitting at either Kristi Kunda or Saare Yesu waiting for people to come to the dispensaries for treatment. Much time is spent in visiting the surrounding district, and I have even been fifty miles into Senegal on a visit. During these visits we try and find out something of the conditions under which the people live. We look for the sick who are either too ill or too frightened to come to the dispensaries, and we talk to them and tell them the Gospel Story.

Often the Priests follow up these visits, and sometimes they come with us, and in it all there is the common principle of the winning of souls of these His children for God.

Amongst other activities of the Church in this part of Gambia is the establishment of Catechist Schools in certain districts under very carefully trained teachers. In the past eighteen months two such schools have been opened with marked success, and they are well supported by the village people in whose midst they are. The children are taught first to read and write in their own language, and when it is realized that practically the ONLY Fula writing we have from which to teach them is the Prayer Book in which are excerpts from the Gospels, it will be seen that there is another great evangelistic possibility.

There is a movement towards education amongst the young men who were in the Forces during the 1939-1945 War. They saw in their periods of service that education is an important thing, and now they have come back many of them are asking for it. It is significant that they come to the Mission to seek it. This year, at Kristi Kunda, adult education was started three nights a week, and there has been a regular average attendance of from twenty-five to thirty young men, all very keen to learn. Soon we hope to extend this to Saare Yesu, and already some of the adults are attending classes at the Catechist Schools. This is a very important matter from several points of view, not least the significance of the young ex-soldiers coming to the Mission for education as being the place where they were most likely to receive sympathetic treatment. Many of them are Serahulis and Mandigos, and are therefore breaking away from the hide-bound rule that all teaching must be given by their own Muslim teachers. They, too, learn to read and write from the Fula Prayer Book.

The opportunities are great but the labourers are desperately few. For the WHOLE Diocese we have the Bishop, two white Priests, three African Priests (one of whom is about to retire on the grounds of old age), one African Deacon, two white lay-men, one white lay-woman, plus eight African teachers with two in training, and another two in training at St. Augustine's Theological College, Kumasi, Gold Coast. We are quite unable to extend much and large tracts of the Diocese are, as yet, after fifteen years, quite untouched and even unexplored. The cost of living here, as everywhere, is soaring, and we have to keep on paring our budgets to meet our income.

The Diocese of Gambia and the Rio Pongas offers glorious opportunities for evangelization, and many of the people are sympathetic towards us. We must pray that the Lord of the Harvest will send more labourers into this part of His Vineyard and help to gather in the rich harvest which is ripe for the plucking.

# THE CLIMATE OF CONTEMPORARY ISLAM

(A PORTION OF AN ADDRESS TO THE MUSLIM COUNCIL)

By J. W. SWEETMAN\*

**I**T is very difficult to read the riddle of the modern mind of Islam. The problem is complicated by Islam's habit of accepting the *fait accompli* as the will of God. In a silence where there is hardly a whisper of the Caliphate, with the relations of the Muslims within the Soviet Republic to the State policy wrapped in darkness, hearing speeches by men who avow themselves as true Muslims yet invoke the sympathy of Russia, with Turkey having substituted the Swiss code for the Shari'a in many particulars and now seeking some change which may have a religious significance, what consistent pattern can be seen? In reading the riddle it is quite certain that we shall not go far unless the religio-political character of Islam is taken into consideration. But is there a consistent pattern in Islam to-day even politically? The masterly and authentic diagnosis by Professor H. A. R. Gibb in his lectures entitled *Modern Trends in Islam* should be read by everyone who has a sympathetic interest in Islam in the present day.

Political problems must loom large in Islam. Everywhere there is a preoccupation with the integrity and solidarity of the Islamic community. Islam in India has lived for decades in an emotional political atmosphere in which fear, suspicion, and irritability have often been manifest. Aggressive self-defence and propaganda were common symptoms of the emotional strain. No great spiritual dynamic was in evidence, though there was intellectual activity on religious themes. The purely theological seems to have little exposition still and one often feels that the real object of worship is the community and its sanctity and *Allahu Akbar* less in the magnifying of Allah than as the rallying cry of the community. Many communities frankly taboo the theological and with others it is only the faint echo of half-remembered things for which preoccupied Islam has but little leisure. This does not mean that Islamic dogma is forsaken to any marked degree, or that it has ceased to have even enormous influence on the habits and ideology of Islam. There is still great reverence for the rules of the Divine Law; though those rules may operate to-day in strange ways they still continue to foster the consolidation and exclusiveness of the community. The most prominent conviction is of Islam as an elect community ordered by the Divine Law. The most powerful religious force in Pakistan to-day is Mawdudi and the burden of his teaching is the ordering of the community under the laws of Allah and His complete and absolute sovereignty.

Years ago Muhammad Ya'qub in the Legislative Assembly said

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"Common marriage and succession laws in India cannot be supported by Muslims whose religion is not a man-made religion but a godly religion." In many debates in the Assembly the Muslim bloc was left to vote entirely by itself, Christians and Hindus abstaining. It is to be feared that this often gave Muslims the wrong idea that their claim to complete autonomy was acknowledged and that they had only to say "The law in Islam is so-and-so" to get their own way. Certainly this action contributed to strengthen what came to be known as the "two nation theory," i.e., that Hindus and Muslims formed two distinct nations in India. Often claims were made by Muslims where matters specific and fundamental to the Muslim Law were not in question.

Another illustration of this kind is seen when Mr. Jinnah spoke against the Congress candidate who was put up for a Muslim rural constituency. "In future no non-Muslim organisation will dare to interfere in problems which concern our religion and community alone." To this Pandit Nehru replied, "Leaders of the Muslim League have issued many pamphlets. Some I have read. In none have I found any reference to the political or economic issue. The cry is 'Islam in danger!' . . . (Mr. Jinnah) appeals in the name of Allah and the Holy Qur'an for support of the Muslim League Candidate. . . . To exploit the name of God and religion in an election campaign is an extraordinary thing even for a humble canvasser; for Mr. Jinnah to do so is inexplicable. . . . This is communalism *in excelsis*." Mr. Jinnah started as a liberal politician and one remembers his work of mediation over the Shahidganj Mosque incident, and his statesmanlike appeals for communal unity in the Punjab. Did he change? Was he hypnotised by the mass consciousness of Islam?

This problem of how to preserve the community survives to-day. In the *Furqan* of Lucknow (January, 1949) we read "One of the greatest problems facing Muslims in India to-day is to find a way to live in peace and safety. . . . One way of meeting the situation: "Nominal Muslims would like to merge themselves in the majority community and discard all distinguishing features, even advocating changes of name. The best way: Seeing that the majority of Muslims are not true to their religion . . . if they become god-fearing they would undoubtedly command respect and honour among those who now want to drive them out of the country."

The danger of the situation may be summed up in this way: If the community has been worshipped and the community disappears then what remains? There are secularist and disruptive influences at work. It is a most serious situation which Islam as a religion faces to-day. Hardly yet out of the mediæval age, for long reluctant to accept the new knowledge which the West could give, now she faces the inevitable clash with scientific thought and a world in a political ferment such as one could hardly parallel in the whole of history. Can her religion stand criticism? Whereas Christianity has become inured to criticism and has in many ways emerged stronger and more confident after more than a century's turmoil of thought, Islam has to face an onslaught of historical criticism and a powerful materialistic philosophy with hardly any defences or preparations.

# REVIEW

*AFRICAN IDEAS OF GOD.* A Symposium, edited by EDWIN W. SMITH. pp. x., 308. Edinburgh House Press. 21s.

This book is a welcome relief from superficial generalizations. Its contributors have all lived for years in various parts of Africa, and are familiar with the languages of the peoples among whom they have worked. All but one have been missionaries, but their zeal has been tempered with knowledge and charity, and they have taken pains to understand the original beliefs of their people. Thus their material is more firsthand and up-to-date than that assembled on this theme by Sir J. G. Fraser in *The Worship of Nature*, and they do not set out to prove a theory but to expound the beliefs of peoples whom they know intimately.

Obviously the field is so vast that only selected areas can be studied. Those chosen here range from South and South-west Africa, through Nyasaland, Northern Rhodesia, Ruanda-Urundi, Uganda, and the Nuba Mountains, to the Belgian Congo, and over to Nigeria, Dahomey and Ashanti, to finish among the Mende and Kono of Sierra Leone.

The directing mind of Dr. Edwin Smith is to be traced throughout the book. He has a long introduction, and contributes the largest chapter, viz. that on the South African tribes, as well as other notes on Mulungu, Leza and Nyambe. Most of the chapters follow the lines of a plan sent out by the editor. Thus there is a unity that symposiums often lack. Yet there is no attempt to force all African ideas into one mould, or to arrive at a clear conclusion for each people studied. Thus, while it is indisputable that some peoples, such as the Yoruba, had an ancient belief in a Supreme God, beyond all other gods, yet it is questionable whether some of the Bantu had such an ancient belief.

Each writer begins with a brief description of the country and the people, and passes on to a statement of the main religious beliefs. Cults of gods and ancestors are discussed, as well as presence or absence of a cult of the Supreme God. Much space is given to names for God, to phrases which contain his name, and the manner in which they are used, as well as to myths of the divine activity. These are perhaps the most valuable and original parts of the book, for much light is thrown on the conception of God as revealed by what is said about him, in common speech and in story. Finally each writer treats of the relationship between indigenous religion and Christianity; they are no Barthians, and they stress the importance of finding points of contact between African religion and Christianity.

It seems established that belief in a Supreme God is common to most parts of Africa. It is not always clear as to how far such belief in God is effective in the daily life of individual and society, and how it is related to moral law. Nevertheless no one interested in African religious life, or in the comparative study of religions, can afford to neglect this book.

There are two indexes, a short bibliography, and a map.

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